

Property of
~~Graduate Theological Union~~

MAY 13 1986
me XXXII

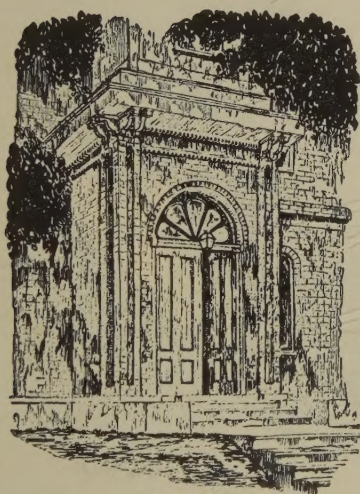
JULY, 1957

Number 3

LEVEL
ONE

The Alumni Bulletin

Bangor Theological Seminary



I Believe in the Communion of Saints

Clarence W. Fuller

New Frontiers of Faith

Truman B. Douglass

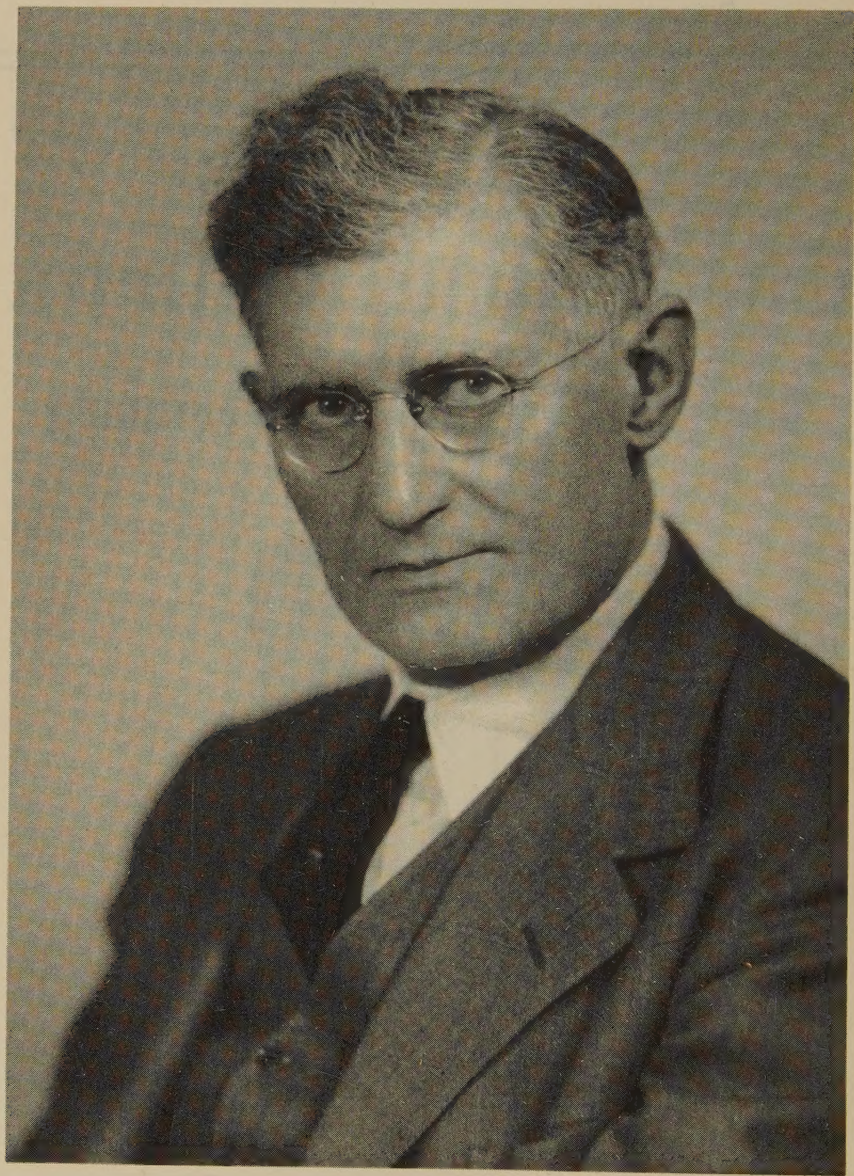
Honoring Marion J. Bradshaw

Trustees, Faculty, Alumni

Bultmann's *Theology*: a Review Article

Burton H. Throckmorton, Jr.

Seminary News, Alumni Notes, Book Reviews,
Library Announcements



MARION JOHN BRADSHAW

THE ALUMNI BULLETIN

Published Quarterly by Bangor Theological Seminary in the City of Bangor, Maine.

Alumni Advisory Committee: E. Charles Dartnell, '35, H. Travers Smith, '40,
Ralph H. Winn, '40.

Entered as second-class matter April 26, 1927, at the post-office at Bangor, Maine,
under the act of August 24, 1912.

The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXII

JULY, 1957

Number 3

I Believe in The Communion of Saints

By CLARENCE W. FULLER

(Graduate of Amherst and of Bangor Theological Seminary The Reverend Clarence W. Fuller has maintained close contact with the Seminary since his graduation. Before going to his present pastorate of the First Congregational Church, Melrose, Massachusetts, he served on the staff of the Seminary. A year ago he was elected Chairman of the Board of Trustees. He delivered this address at Commencement, June 4, 1957.)

"So then you are no longer strangers and sojourners, but you are fellow citizens with the saints, and of the household of God."
Ephesians 2:19.

TWENTY years ago tonight I sat where you who are members of the graduating class are now sitting. I had come to the Seminary, not as one of the "mature" men in whom we are now majoring but as one of the callow youngsters we are now discouraging. And let me tell you a secret. I was never registered in the formal way, and I haven't been yet. In fact, I never wrote to the Seminary asking for admission and was never interviewed before I was told to come. It is like not having a birth certificate—you are sure you were born, but you have no document to prove it. I don't know whether my being one of the now discouraged kind, and my lack of formal application for admission, invalidates my diploma and my B.D. or not, or what it does to my right to speak to you under the credentials presented. But here I am anyway, proudly possessing the name of

being a Bangor Seminary graduate, deeply indebted to President Trust and the members of the faculty who invited me to come on the strength of a letter written by my minister, and who examined before accepting me, in Room B of the Chapel.

I should like to confess a second thing. This night twenty years ago was one of the loneliest nights of my life. My father was ill; he died in July. There was no member of my family here. My fiancée was off in some distant place called Rangeley, Maine—teaching school. But it was not just that. I went up to my room in the dormitory after graduation and, believe it or not felt just plain miserable. I had been no paragon of virtue in scholastic discipline. The President had once introduced my roommate and me, at a formal reception, as his "problem children." But I was leaving something precious and the realization hit me that

night. I hope this does not happen to you as it did to me. But I do hope that you have a little of the feeling that you may be leaving something precious behind—a part of your life that will be meaningful and rich, and to which you will be forever indebted.

I

I should like tonight simply to affirm my faith in the parish church. It is that to which you go as graduates of a Seminary which specializes in training parish ministers, and it is that in which I believe more and more strongly.

Twenty years ago I would not have made this emphasis. I do not need to tell you that there has been a considerable rethinking of the doctrine of the church in recent years. Richard Niebuhr, in that excellent little volume *The Purpose of the Church and Its Ministry*, the first volume in the study of theological education, says, "The definition of the Church—even the awareness of its actuality—constitutes one of the main concerns of modern theology . . . Much confusion and uncertainty in theological schools today seem to be due to lack of clarity about the community—the Church: about its form and matter, its relations and composition . . . The results of the inquiry into the nature of the church in which theologians and churchmen are engaged today cannot be anticipated . . . For the present what the Church is in act and potency, remains largely unanswered."

I think it is fair to say that even this intensive concern about the nature of the church represents a considerable change from my day in the Seminary. We took the church for granted as our *modus operandi*, but some of us, I fear, were not even sure that the church was essential to the life of a Christian. We were sure of the necessity for faith in God. We were sure of the teachings of Jesus, and still are, I might say. We were sure that the social order needed changing, and still are concerned about this. But some of us were quite willing to admit the pagan contention that one could be as good a Christian outside the church as within it.

But now I would like to affirm my faith in the communion of saints, in the saving, redeeming fellowship which is the parish church in which men and women are no longer strangers and sojourners but fellow citizens with the saints, my conviction that the household of faith at some four corners is the real instrument of God's grace and redemption—that this *koinonia* is in truth a more dynamic community than most people have been willing to admit or give it credit for; that ultimately the salvation of Christianity is there,—not in mergers, not in councils, not in any device to make the church more effective,—but there where you and I work, the love of God in Christ, and the love of person for person, is made manifest in ways that often are neither recognized nor defined by the layman, but are real, nevertheless.

II

Here, before you get to feeling that I am getting too far off the ground, let me say that I am painfully aware of the weakness of the church. It is no perfect society into which you go—far from it. It is full, for instance, of contradictions. Take a look at a few of them.

First, you are moving into a society that automatically puts you as the minister in a position of privilege, but may by that very fact corrupt you. If the biggest obstacle to a man's salvation is his egotism, the peacher is in a particularly vulnerable position. I had a call the other day from the Chief of Police of our city. He happens to be a friend of mine. He in turn had had a call from the Judge of the Malden District Court, who in turn had been called by a parishioner of mine. The parishioner had a grievance which he felt could not be satisfied by the police. In relating his troubles to the Judge he had said that the Chief of Police had told me to go mind my own business. Captain MacWilliams said to me, "I told the Judge that I never said that—that whatever I may have thought of you would have respected your position."

This is what our ministry does for us. We even get to stand before congregations each Sunday morning which are more ready to take

what we say for the gospel truth which, in a sense it is, than they ought to. And for us this may be the most dangerous thing in our ministry, and, as I have observed, for some has been.

Second, you are moving into a community which demands sincerity, and yet which is particularly susceptible to the false and insincere. Over a period of four years while I served on the Massachusetts Congregational Conference's Committee on Evangelism I visited with a great many ministers in Massachusetts and Rhode Island, and I was impressed with the quality and sincerity of the ministry generally, and I know that this will be the quality your people will appreciate in you. Yet I also served on a conference committee on which it became obvious that the false sometimes does succeed, at least for a time. It is a tribute to the history of the Christian ministry that many people are willing to accept a man just because he is a minister—but it is also one of the church's vulnerable spots. I confess that I read some articles in works like the *Interpreter's Bible* which just do not ring true for me; they sound like so much rhetoric. One of the tasks of your ministry will be to separate the real from the spurious—to make sure that you are dealing with something substantial, and are not falling victim to the lures of insincerity.

Third, you are moving into a community which, as I am trying to indicate, is glorious and meaningful, and yet which at many points is tragic. Living where I do, I confront the problem frequently of mixed marriages, primarily between Protestants and Roman Catholics. Four different couples have talked with me this spring about this business. It always troubles me that these fine young couples have to face this problem in the name of Christianity—this problem which so frequently leaves a trail of marital unhappiness behind it.

This spring, too, I have taken on a new business. The young Catholic funeral director in town calls me when he has a case in which the deceased is a Protestant and the rest of

the members of the family are Roman Catholic. In each case this spring the deceased has been a man. In each case he has had no church connection, and in each case the family was particularly awkward as it went through what it must in an unfamiliar context. At first I was tempted to say that I would not consider conducting a Christian burial service, since the deceased had really lost all meaningful touch with the Christian Community. Yet I could not deny these people a Christian burial service when I knew that the Christian Church itself was in part responsible for their not being Christian.

Incidentally, those who speak so easily of eternal life for the Christians only, had better think through the church's own responsibility in separating people from Christian faith and life.

And fourth, you are moving into a community which too frequently measures its Christianity by secular standards almost of necessity, and yet secular standards do not make it Christian.

The President of our Conference, let me hasten to say, (I hope not for secular reasons) one of the really outstanding leaders of contemporary Protestantism, says that each church ought to add ten per cent to its membership rolls each year. But you know what that can do to the ministry of the Conference. One outstanding minister is reported to have said: "I will have accomplished so much here in 5 years (by which he meant that his statistics would look so good) that no one will be able to overlook me." But I would commend to you Kierkegaard's essay entitled, "The Religious Situation," in which he says that "the notion that the big number does it . . . is the most dangerous illusion of all."

III

In spite of all this, however, the local parish Church takes on more and more meaning in my mind and I want to welcome you into the fellowship of those who work within this precious, uniquely significant fellowship. In order to appreciate the significance of the

church in the sense in which I am thinking of it—that is, as the communion of saints, the beloved community, the redeeming fellowship—you have to begin with a recognition; namely, that there is no completely adequate person, and, in spite of the Dale Carnegie courses, there never will be. Everybody has his weaknesses, his needs, his sins, his inadequacies. This ought not to surprise those of us who stand in the Hebrew-Christian tradition. This is what it has always said,—though we let ourselves be distracted from saying it for a while. You can quote the passages as well as I. You have been hearing them over and over again these last years:

“Woe is me, for I am undone. For I am a man of unclean lips, and I dwell amidst a people of unclean lips.”—Isaiah.

“The good that I would I do not, and the evil which I would not, that I practice . . . Wretched man that I am! Who shall deliver me out of the body of this death.”—St. Paul.

“We all have sinned, and all fall short of the glory of God.”—The Catechism.

“We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us.” By a curious perversity we Congregationalists eliminated that last clause. We might have done better to have retained an alternative translation which is, “and there is no wholeness in us,” which is true!

And this, of course, is what contemporary theologians have been drilling into us, though my liberal training makes some of what they say hard to comprehend. But, though you read it and comprehend it intellectually—or say you do—emotionally you never quite accept it, and you are never quite sure what it means intellectually until you have lived closely with people and seen them bare their souls and reveal the troubles—honest troubles—that lie under the thin veneer that gives an impression of competence. You grow up thinking that some people are completely adequate to handle life. You may even go through the Seminary thinking some professors are. You go out into

your parishes expecting to find some there. You may even be a little afraid of them—a little tongue-tied in their presence. And then gradually you learn the truth and you are constantly surprised to discover the inadequacies of the adequate. That man who seems to be so much on the top of things, inwardly is not all that he may appear to be. He is a fine person, but he has his troubles. And the awful, humbling thing about your ministry is that some day he will reveal them to *you*, and to nobody else outside his family and maybe even to his family.

Here is a man who has been, so far as anybody knows, a successful businessman. Active in the municipal life of his city, he has the respect of everybody, so far as you know, but for decades, literally, he has held resentment against his business partner, and those closest to him have suffered for it. You learn that the sins of the fathers are literally visited upon the children to the sixth and seventh generations.

Or, here is a man who is perhaps the outstanding authority in the world in his scientific field, the most brilliant person you have ever known, and a wonderfully fine individual, humble, and self-effacing, and willing to do obscure jobs in the church,—the kind of person you dream of having in your church. He has lost his wife of cancer, but he never complains. Then one night he is desperately ill in the hospital and the family calls you from 100 miles away to come. You feel inadequate yourself; this man can phrase things as you can never hope to. But the point is you have had a glimpse again into human need and inadequacy. You could go down the roster of human beings and repeat it, in one way or another, after every name.

In the face of this human inadequacy, our secular society has tended to put great reliance on two things to make people adequate. Some have believed that if they could only get money enough they could manipulate things to their own liking. I could tell you some pathetic stories at this point. Others have believed if they could only get education enough

they could handle life. And I think I shared some of that, because this was a thing that puzzled me about Melrose for a long time. Our people were fairly well to do, and we had a very high incidence of education—degrees by the bushel from America's finest colleges and universities. Yet we had a far higher proportion of personal family problems than we ever had in the congregation of factory people which I served before my two years here at Bangor. But I know now—though I would not depreciate the value of either wealth or education, especially education—that we tended to put too much reliance upon getting above our inadequacies by wealth and education, that the Christian Church has always had the best approach to human sin and weakness and need, though it too, at times, lost sight of the thing which was most precious to it.

IV

The Christian Church has said that the inadequate individual does not need to fight the battle of his inadequacy. He needs only to admit that this is a fact—that we all stand under judgment—that we all sin and fall short of the glory of God. Then, having admitted that, he needs to become part of a community of sinners, which is also a communion of saints, in which he is no longer a stranger and sojourner, but a fellow citizen with the saints and of the household of God. Within this fellowship this inadequate individual is saved, helped, redeemed, strengthened, renewed,—all the things Christians from Jesus on have said the gospel does for him. In fact, he is freed to be saved, as he stops struggling with his inadequacy. Charles Kean writes, "When a man is led to accept the Christian understanding of judgment as applicable to himself, he knows a sense of liberation. No longer does he have to pretend. He recognizes that he himself as an individual has always fallen short and always will fall short of the demands of perfection whether he calls them the demands of God or of something else."

This is what I have seen going on over these

twenty years—inadequate individuals being saved in hundreds of ways—until now I am tremendously impressed with the importance of the local church until—for me, at least—all other things, except the individual person, have dwindled in importance. I think it has even changed the orientation of my ministry. Denominational and interdenominational committees no longer seem so important though they are necessary to the church's life. My concern now, as it always should have been, is to build a loving, concerned Christian fellowship through which the grace of God can work upon individuals for their salvation in real, meaningful, contemporary ways.

Before closing I want to cite a few illustrations. I do not mean to imply that ours is a more effective Christian fellowship than others, because it is not. I could not get away with it anyway, because one of the degree recipients is our associate. He will pull me up short tomorrow if I stray from the facts.

Our Social Service Committee has been one of our best committees. It has done a wide range of things, sponsoring a number of refugees, planning and conducting educational forums on social problems, and running a program of practical neighborliness for people in need. Several years ago it agreed to sponsor a boy who was ready to be paroled from the State Reformatory at Concord. It took him from the prison, found him a real home in the parish, helped him in many ways, until he seemed to have integrated well into our community and church. He was on the Credit List at High School, was singing in our choir, and had joined the church. Unfortunately, after four years, for whatever reasons—and we have explored them thoroughly—he fell from grace again, and is now in the State Prison Colony. But the thing which has pleased me is that in spite of their disappointment, in spite of the possibility of feeling that they had been betrayed, our people have stuck with him. Though the trip to Norfolk is a fairly long one he has had regular visits from members of our parish, and they are already talking about the time of his release, and the possibility of pro-

viding him with psychiatric help at the church's expense, if he needs it.

Several years ago, again, a young couple joined our church. I was tempted to feel that it was in part out of personal friendship. They are a fine, intelligent couple. The husband is one of the top executive officers in a nationally known retail organization. This year at our mid-week Lenten panel discussions, on the meaning of churchmanship, I discovered the real reason for their joining the church. One of their daughters had been seriously ill. Her mother no gushy, sentimental person, told us in simple, beautiful language that Christian people had so surrounded them with love and concern and practical helpfulness that they wanted to join the church and make their own contribution to the lives of others. Even their Roman Catholic neighbors had burned candles and prayed for Judy's health. But more than the prayers, it was the loving concern of others, of which the prayers were a manifestation, that impressed them.

One Sunday night this winter I had a telephone call from one of our college age girls. She said that five of them wanted to see me urgently. I told them to come directly to my study and I would meet them there within a few minutes. There they related tales of money lost, and said that one of them had always been present when it was missing. The girl who had always been there denied it. For two hours we talked the thing through quietly. Then I told them to go home, that I was not going to do anything about it immediately. As I walked toward the house next to the church I heard a voice calling in the dark. It was the girl who had been accused. She wanted to talk with me. We went back to the study. There she confessed. We talked about what she should do next, and agreed that she needed to tell it to the other girls. I called them back. She told her story. There were many tears, but a real moment of forgiveness. See how many things are there that the Gospel suggests: they told it to the church! There was repentance, forgiveness, and genuine, if for a while strained, reconciliation. And I am con-

vinced that she was saved from what might have been a real tragedy.

Those are only a few illustrations. This kind of thing goes on quietly, steadily, week after week, year after year in the Christian fellowship. We do not proclaim the gospel just in preaching, or in counselling, or in emphasis upon the Social Gospel, or in some smoothly running program. We proclaim it in the total life of the parish, and as much as anywhere in the varied and practical impact of the fellowship upon the lives of individuals. The church is the minister and you, as Richard Niebuhr says, may be more the parish director than anything else. And I would suggest that this has tremendous ramifications for your thinking about baptism, about communion, about the groups in your church, about evangelism—and it could effect all of your planning, as it has mine.

I think I had not really understood Paul's hymn to love until recently. I loved it. It was beautiful. Maybe that is the trouble. In admiring it I lost sight of the context. But Paul was writing to a church, like the churches which you and I serve. He knew they needed faith. He knew they needed hope. But the tragedy he faced was the possibility of the breaking up of the Christian fellowship in Corinth. And more than anything else it was love which would draw a quarreling, ill-mannered Christian fellowship together, undergird a vital Christian community and give character to an individual Christian's life. More than anything else—more than preachers and teachers—if the gospel was to be spread and people be saved—it was necessary to have a vital, loving "church in the house" in Corinth.

Leslie Newbegin says, "It is surely a fact of inexhaustible significance, that what our Lord left behind Him was not a book, nor a creed, nor a system of thought, nor a rule of life, but a visible community."

I believe in the Communion of Saints. It seems to me that the grace of God does in fact work through it in wonderful ways to achieve Christian ends. I welcome you into it.

NEW FRONTIERS OF FAITH

By TRUMAN B. DOUGLASS

*(We who had the privilege of representing the General Council at the Uniting General Synod of The United Church of Christ in Cleveland, Ohio, June 25-27, 1957, sensed in and through all that was done a Presence. This address, by the Executive Vice-President of the Board of Home Missions of the Congregational Christian Churches, enabled us to feel that Presence.)**

THE most exposed and hazardous frontier for the Church in our time is not the boundary where the Church faces the world. The most difficult and dangerous frontier is the one where the Church faces itself. It is the place where the Church gives an account of itself, not to the world but to its Lord.

This is in every way the most important act that churches perform when they attempt to achieve a union. They are secondarily offering their combined strength and devotion to the service of the world—the world which beseeches them with all its needs and hopes and summonses. But they are primarily and supremely offering themselves for drastic re-making by their God.

It is a matter of immense importance that we bring this fact sharply before us as we think of the homeland mission of the United Church of Christ. If we fail to give it primacy we shall fail to reach the farthest frontier of faith to which entrance upon this union ought to bring us.

During the past 50 minutes we have been looking across many frontiers. Most of them are easy to see but difficult to locate. They are not fixed boundaries but always shifting with the dynamic life of our nation. Can it ever fail to stir us—this surging, changeful, sometimes tangled, always vivid America, with its gigantic thrust and power!

The new frontier, we have been told, is not space but people. So we have seen the moving

frontier of people on the move . . . and the expanding frontier of an explosively expanding population . . . and the frontier where mere collections of people are struggling to become communities . . . and the ethical frontier, where men try to bring the huge energies and powers at their disposal under the control of constructive purpose . . . and that vast and awesome frontier that is the mystery in the life of every child . . . and the frontier where the Church faces all these frontiers and knows poignantly its need of a ministry that will be sufficient both in numbers and resourcefulness for the new pioneering to which it is called.

I

But there is a frontier which is beyond all these. It is the boundary where the Church confronts not the dangers and difficulties for its mission that are present in the state of the world but the dangers and difficulties that are present in itself—and where the Church humbly asks its Lord to make it over and to make it new, to reform and transform it.

For the mission of the Church this is the most important event that can occur as a consequence of a union of denominations.

A few days ago a kindergarten teacher in Buffalo reported that she is having to teach some of the children in her classes how to walk up and down stairs. These children, she says, have lived all their life in the ground-level houses that make up vast subdivisions around our cities, and they are frightened by the unfamiliar experience of being on a flight of stairs.

There is a kind of "vertigo of the stairway" which afflicts church people when they are

* (The editor obtained a mimeographed copy of this address in Cleveland. It is essentially the same as the revision which arrived too late for publication, but may be obtained from the Office of Communication.)

called to move up above the ground-level existence where organized Protestant life in America is habitually lived. We become dizzy when our feet are no longer firmly planted on what may be called "the denominational presupposition." It is an assumption that is implicit in our system of denominationalism, and it becomes quite explicit in much of our denominational propaganda. It is the assumption that what a denomination most needs in order to fulfill its mission is essentially more of the same.

We say, in effect: "The church—meaning 'our church'—is God's church. What God needs, therefore, is more of our churches. Every advance achieved by our denomination means advancing the frontier of the kingdom of heaven. A set-back for our church is a set-back for God. The church—again meaning 'our church'—has the answer. Therefore, what is needed to satisfy the urgent and tremulous questionings of modern man is to enable *our* church to give *its* answer in a louder voice and in more places than now."

But the church, of course, is not the answer. The only answer is the Living God. And the primary motive for a union of churches is the hope that we may learn to pray that God will reshape our churches in such a way that they may be used to give a part of His answer with truth and clarity, instead of muting it and stifling it as they so often do in their present existence.

We have to realize that there are motives for favoring church union which remain on the ground level. In fact, they are not essentially different from the reasons for opposing church union, and whether one lands on the pro side or the con side seems to be much more a consequence of temperament than of differences of motive or reason. Both hope for more of the same.

The opponent of union says, "We have a great denomination with a great mission. Let us press forward with our own mission and tasks instead of suffering all this diversion and waste of energy in work for union." Or he says, "We have a noble tradition as a people,

and out of it have come precious gifts to the common life. Let those who wish to do something to improve the church set themselves to recover this tradition in its purity rather than allowing it to be diluted by mingling with another." This is the denominational presupposition expressed in opposition to church union. What is good for our denomination is automatically good for the kingdom of God. Let us have more of the same. Let us not have anything different.

There is, I have said, a motive for favoring church union that is not essentially different from the reasons for opposing it. It argues: "Let us expand our good works by increasing our numbers and influence. To this end we will join with another denomination of similar purpose and spirit. What we have is good. When we become twice as strong it will be twice as good. So with our good tradition. We will enrich it by absorbing into it something that we may receive from another tradition. And we will enlarge it by bringing the people of another denomination into union with us so that they also may inherit it." Advocacy of church union, in some of its forms, seems to express the same motives as some types of opposition. Both hope for more of the same.

II

We have vastly better hope than this as we who represent the missionary endeavor enter this union. Our first hope and most fervent prayer is not that we may be increased as we are but that we may be remade in accordance with the will and purpose of God—so that we may fulfill His commission in some of the ways that can never be accomplished by mere multiplication of our present gifts and achievements. We pray, not that we may speak more words—or even that we may speak them in more places, but that the words we do speak may be words of truth and clarity, with capacity to convey some understanding of the steadfast love and saving power of our God. We are to hope less that we may multiply our successes than that we may be saved from our failures, for I think the deadly peril of the churches' suc-

cesses in America is that by them we shall be blinded to our awful failures. Our hope is not that our respective traditions may be "enriched" in this union, but rather that by the encounter—even the clash—of traditions they will reduce each other to true proportions, and that whatever of idolatrous worship we have given to our traditions may be transformed into worship of the true and living God.

This has been the result of the truly fruitful and reformatory unions that have occurred in the past. On this point a member of the United Church of South India gives cogent testimony:

"Members (of the united church) are constantly being pressed back," he says, "to the fundamentals of the Faith. There is reason for this. In each of the separated Churches, before union, the tendency was growing to settle all hard questions by precedent. However important the issue under discussion, there was not always the willingness to think deeply. With so many well-established customs to draw on, there seemed no need. Such a condition is not good for the life of any Church. After union, however, the new Church found itself the inheritor of several sets of precedents . . . Hence, in councils and committees the need emerged to consider what lay behind each issue at stake. Members of one tradition were not always convinced that the truth lay in the precedents of the other. The only way of solution was to return to the fundamentals of the Gospel and to seek the answer there. So it has come about that we are being compelled, again and again, to consider whether truth or custom is at stake. It is no longer enough to draw on the wisdom of the past generations. We have to ask: What does the Gospel say at this point? What is God's will for His people in South India now?"

As our own union proceeds we shall be pressed to this question. In the bonds of unity we shall be compelled to listen to one another. We shall sometimes be saying different things. Now and again we shall be impatient with one another. The great hope is that we shall go behind what we are saying to, and hearing from, one another and shall hear what God is saying concerning His will for His people in America now.

Our great hope in this union is not that we and our churches shall be confirmed and established in our ways, but that we shall be shaken; not so much that we shall be multiplied as that we shall be renewed; not mainly that our history and traditions shall be preserved and perpetuated, but that by God's mercy we and our churches may be made a "new creation" fit for the service of His will and purpose in our day.

III

I have said that a major peril that the church faces in its mission in America is the danger that its conspicuous successes will leave it blind to its failures and that one hope of the union is that we shall be given the gift of clearer seeing at this point. The mission is people. The failure of the mission is not just the 68 million people who have not found any meaning in the church, but some of the *kinds* of people who are among these 68 million. They are people who are seriously concerned for the fate of man and his world, and who have the intelligence and skill and control of power to do something about it. They are people who want to be taken seriously, but who are thus far unconvinced that the church does take them seriously.

This unsatisfied need to be taken seriously is one of the most terrifying evidences of what has been called the annihilation of man. To be sure, there are those who take us seriously enough in bits and fragments. The manufacturer and salesman take us seriously—as consumers; the politician—as voters; the employer—as hands. If you are a scientist you will be taken very seriously these days—as a brain. There are even religious movements that take us seriously—as potential converts and statistics.

But human beings have a deep and persistent need to be taken seriously—as persons. Looking within himself, man knows that he is something more than an assembly of functions—a buyer or seller, a hand or a brain, a voter, a provider, a member of an audience who can add a decibel of sound to the applause given

a few star performers,—more than a doer, a tool, a device—more than the sum total of his functionings.

The church asserts that it has an answer to this need. It sees every person as having another dimension. He is not summed up in what he does or what he accomplishes. He also feels, suffers, dreams, hopes, loves, sacrifices. He is one who eventually confronts the fact of his own death, alone among all creatures knowing that it is death and striving to wrest a meaning even from that. It is man in this dimension that the church takes seriously, because it knows that God takes him seriously. This is its answer to an ultimate need.

So, we say, the church has the answer. But the truth is that for multitudes of our fellowmen the church does not have the answer. And many of these are precisely the persons who would have the greatest skill in translating and interpreting and communicating the answer—and using it to change the human contour of our world—if the church could offer it in a way that enabled them to believe.

The very success of the homeland mission of the church—its success in going to multitudes of new *places*—may blind it to its failure to go to the *persons* whose allegiance could be decisive for the shaping of our society. We need to be shaken until we will undertake the necessary discipline to make our “answer” a real answer—cogent and persuasive.

IV

The church in the conduct of its homeland mission needs to overcome another consequence of its very success. Because the church has managed to win the interest and approval of large numbers of people by giving them superficial answers to the question of their existence, it must not forget their continuing need of true and profound answers. The fact that people accept a superficial answer as better than no answer does not mean that they are superficial people. They have at least discovered the superficiality of some of the secular dogmas by which they have tried to live: the dogma that

the richness of man's life consists in the number and variety of the gadgets he possesses, and the number of other human beings he can climb over on the way up, and the extent to which he can maintain the sense of being in motion—of going somewhere, whether or not it is anywhere *worth* going. I think one of the terrifying commentaries on the life of our time is a brief description, in the novel, *The Man in the Gray Flannel Suit*, of a street in an American suburb. It was in appearance a very pleasant street, with comfortable houses along it. But it was a street where nobody wished or intended to stay—to have a home. The families occupying the houses were only waiting to be able to afford a house in a neighborhood with more prestige. The big parties were the moving-out parties. “On Greentree Avenue,” says the author, “contentment was an object of contempt.” To be the slave of a system of values in which contentment is contemptible—in which quietness of heart and joy of heart that do not wish to get ahead of anyone or keep up with anyone are to be scorned—that is really terrifying.

The superficial answer that is better than no answer is not the church's real answer. It may give people a transient security, but one of the most spectacular ironies of our time is the awful insecurity of the secure. We have learned that after we have set up all the safeguards we can invent, reality still has an untamed, dangerous quality. And just when all the precautions have been taken, something happens to remind us that to live is to be in jeopardy. Not all our insurance policies, foam rubber upholstery, and tranquilizing pills can alter this precarious aspect of man's existence.

What is the answer to that? It is more than peace of mind and self-confidence. It is something different from “faith” in general. It is faith in One who is the beginning, the ending, and the meaning of our life. And the United Church in its homeland mission must learn to speak of that faith in ways that are neither superficial nor unbelievable. We pray that in our new conversations with one another we may become greater skilled in our conversa-

tions with the men of our time concerning the Great Conversation with the Living God.

This is the great hope of our union and for the homeland mission of the church. Not just more preaching of the gospel, but new forms of the message, that men of today will find understandable and real. Not just more churches but new patterns of Christian fellowship and community—that do take men seriously in all the dimensions of their existence and that men in their turn find authentic and saving. Not just more strength as we unite our separate strengths in a common mission, but more life—so vivid and triumphant that as men see it they will wish to know its secret and its Source.

The church is not the answer. It does not

even have the answer in its own right and authority. But by God's grace the church may be given the answer—as it has been given the answer in the past when it has dared to be a reformed and reforming church, a pilgrim church, an exposed and insecure church except for its security of faith in God on faith's frontier.

Frontiers of faith! For the church there is always one ultimate frontier. It is the boundary where the church confronts its Lord and gives to Him an account of its stewardship of His gospel for the sake of His world. That is the frontier of faith for the homeland mission, for Christian education, for social action, for the ministry of the United Church of Christ.

HONORING MARION J. BRADSHAW

(The following tributes are representative of those which were given at the testimonial dinner to Dr. Bradshaw, Monday evening, June 3, 1957. The President gave the opening tribute; Mr. Quirk spoke in behalf of the student body; Dr. Clark for the churches; Dr. Macdougall for the Alumni.)

President Whittaker:

BEFORE any formal word is spoken tonight, may I say that by your presence here as students, alumni, trustees, citizens, friends, you have given a remarkable testimony in honor of our distinguished guest. On behalf of the Seminary I extend to you a cordial welcome.

The occasion which we celebrate tonight is a milestone in the history of Bangor Theological Seminary. It is an occasion that comes to all institutions of higher learning. Unfortunately, it has come to Bangor Theological Seminary too many times in too few years. Just a moment ago I remarked to Dr. Trust that five years ago we honored him at a similar dinner, and he remarked that he had been graduated for five years. And perhaps that should set the tone for our evening together here.

This occasion marks the end of an era at Bangor Theological Seminary. In the past five years Dr. Trust and Dr. Cumming have retired, Dr. Alfred Morris Perry is deceased, and we mark the formal termination of teaching at Bangor Theological Seminary of Dr. Marion J. Bradshaw. These four men whom I have named gave to this school one hundred seventeen years of devoted service, and this is a record that will not be equaled for many a long year, if ever. I want you to know something about the man whom we honor particularly this evening. You probably read in your newspapers the story of his life which was published recently, but so that we may all know a bit more about him before I give one or two more personal glimpses in my relationship with him, may I remind you that we are honoring tonight a man who by a vote of our Board of Trustees becomes Professor Emeritus of Philosophy of Religion at

Bangor Theological Seminary on September 1st of this year after thirty-two years of service to the institution. I don't think he'll mind if I tell you that he was born in 1886, although he doesn't look it, in Salem, Ohio. He is a graduate of Hiram College with the degree of A.B. and M.A., a graduate of Union Theological Seminary of New York with the degree of Bachelor of Divinity. The University of Maine has honored him with the Doctor of Divinity degree. He is an ordained minister of the Congregational-Christian Churches, and before coming to Bangor served on the faculty of Hiram College, Grinnell College, Union Seminary, and in pastorates in Ohio, New Jersey, and Massachusetts. You all know about his writings, *Third Class World*, *Philosophical Foundations of Faith*, *Free Churches in Christian Unity*, *Baleful Legacy*, and three wonderful volumes on the State of Maine, illustrated with unexcelled photographs. Many of you have known the members of Dr. Bradshaw's immediate family. There is one who left us just a year ago who is with us in spirit, I know. We are happy to have with us also on this occasion Mr. and Mrs. Peter Bradshaw. Peter is the son of Dr. Bradshaw. There is one member of his immediate family who is not able to be here tonight with her husband, but this wire comes from Baltimore, Maryland: "Congratulations on your having given for thirty-two years inspiration to the students of Bangor Theological Seminary. With much love from Alvin and from Jane." (Jane Bradshaw). There are other documents here which I will read from time to time as the evening progresses.

First of all, may I say just a word of personal appreciation to Dr. Bradshaw for the inspiration which he has been to me, as a student, as an alumnus, and more recently as a colleague on the faculty of the Seminary. There are many things which could be quoted on this occasion. I must choose only two or three, and I choose first words which he published some years ago in which he said that one of the things most needed in the life

of the church and of the seminary is a profounder love of God with our minds. I think perhaps this is typical of the philosophy of Dr. Bradshaw and his teaching, for certainly I can say as a former student of his that he taught me what I know about the use of reason in its relationship to faith. Many memories come flooding back to me on this evening, not the least of which is the memory of John Dewey. I'll never forget him. Dr. Bradshaw expected hard work of his students, and if I had any criticism whatsoever of him it is that he made it terribly difficult to get anything above a "B". I have reason to be grateful to him personally for his willingness during my administration as President to serve in several capacities. I shall always remember him as the one who so well and so willingly, was chairman of the arrangements for my inauguration as President of this Seminary. Students will remember him also as the genial manager of our book store, always ready not only to sell a book, but to explain the book. And during the past two years he has served the Seminary especially well as the Dean of our Chapel. I might say that there have been occasions when Dr. Bradshaw and I have been in disagreement. Now this is probably true of many of you, but I can say here that whenever we have disagreed, and usually it has been over matters political, we have disagreed in love and with mutual respect for each other's position. And I should like to close what I have to say on this occasion by saying to him and to you that there are two phrases spoken often by him whom we honor which will live with me forever; and will have a meaning perhaps deeper than even he intended. All of you have heard these phrases many times. We are honoring tonight a philosopher and a theologian—one who knows God and has made him known to many of us, and I shall always remember first of all this phrase, "O thou whom no man hath seen at any time," with the assurance that through the ministry of this Christian scholar we have come as close as mortal man can to seeing God. And then that benediction which all of

you have heard, over and over again. A benediction which has assured me of the reality of eternity, "Till time shall be no more."

Mr. Howard Quirk:

Those who were at the Senior Banquet last Friday night were forcefully reminded of the great power of poetry, as we heard Dr. Whitaker's immortal epic, "Lumps of Leaven." At that time I thought I would try to do something with poetry tonight. But how should I go about separating the chaff from the wheat, getting the best poem? I got my cue from Dr. Bradshaw's own technique last night, the process of elimination. It wasn't easy to eliminate this famous poem:

Breathes there a man with soul so dead,
Who never to himself has said,
This is my own, my own Maine Land
As home his footsteps he has turned,
From wandering on a Third Class strand?
If such still breathes, go mark him well
And Bradshaw's books to him will sell.
(On second thought, I've heard a hint
That all of them are out of print.)

I thought something more profound might come from Scotland. And was sorry to have to reject this one:

You take the high church
And I'll take the free church
And I'll make Armageddon before you.
For me and Malcolm Burton will ever
want to stay
On the bonny, bonny rock of old Ply-
mouth.

But that didn't even seem right, and I turned to Mother Goose, which has some very provocative thoughts:

Hickory, dickory Dahden
A man ran up Katahdin;
This author and sage
Outclimbs those half his age,
Hickory, dickory Dockmorton.

If I had time I would read you, "Sing a song of merger, a pocketful of petitions," but I don't have the time. And of course you all know the famous poem "Marion Fritchie" which ends with this immortal couplet:

"Shoot if you must this old gray head,
But spare the League to uphold Congregation-
al principles," he said.

Robert Frost came in for a glance:

Whose woods these are I do not know,
I know who took the picture though;
And wrote the prose and made the book
That all might at the Maine scene look,
His big black car would think it queer
To have no screen or camera near
And gorgeous views rejoice to see a tripod
set at 6-foot-3,
A contribution has he made which will
not in our memories fade,
With teaching years of thirty-two and
miles to go before he's through.

But I finally had to write my own:

If you can be in life, both wise and pru-
dent
Accepting truth, rejecting the absurd;
If you can hear philosopher or student
Believing either one could speak God's
word;
If you promote good will amongst the
races,
And count among your friends the young
and old,
The destitute, and those in highest places,
And even those who aren't within your
fold,
If you can be a cause's lone defender
Not giving thought to personal weal or
woe;
Or lose your dearest one and not surrender
Because she felt the show must onward go;
If you can pour into each future minute
The strength and love which in you we
can see;
Yours is this group and every heart with-
in it,
And what is more, Christ's soldier you
will be.

Dr. Cornelius E. Clark:

Dr. Bradshaw and friends: It was some thirty-one years ago this summer, if my memory serves me correctly, that I first came to know the guest of honor of this evening. My family and I were spending our vacation that summer in my father's home on the campus at the Seminary, my father, mother, and sisters being abroad. And having learned to play tennis as a boy on the Seminary tennis courts,

or court as there was originally only one, I found a tennis companion that summer of 1926 in the person of the new professor who had come to live just across Union Street from our house. I don't remember whether I ever took a set from him; I'm quite sure I never took a match from him, but I found it glorious sport that summer. And furthermore, that experience points up one of the very real contributions, not the greatest of them by any means, which Dr. Bradshaw has made to our church life here in Maine through these years, and that is, being a vivid Christian, or the kind of person who has made the Christian life and the Christian faith a vivid sort of thing. This is a school in which men are prepared for the ministry of the church, and this school, through its student body, ministers to a great many churches, and has through the generations. But as I have known it for fifty-one years now, it is the *faculty* of this school that has not kept aloof from church life, but has very much entered into the church life of this state of ours. I can remember my own father going out Sunday after Sunday preaching, and Dr. Bradshaw has continued that particular ministry to the churches of our state. I overheard at an ordination service the other evening his recounting of the miles that he had traveled that particular day. We are celebrating in our Congregational fellowship in the state this year the 150th anniversary of the founding of the Maine Missionary Society, and I suppose the greatest name in its first forty-three years is that of Jotham Sewall, Father Sewall, as he came to be called, its most famous itinerant missionary. Those of you who may chance to know the little memoir of Jotham Sewall know that in the back of it, there is a list of places he had visited during the course of his missionary travels, and the number of times he had been in those various places. I would be very much interested in seeing a similar list compiled for these past thirty-two years of our friend's ministry up and down, and across this state of ours, as he went into those churches for the conduct of worship and the ministry of preaching, and the lifting up of the minds and

souls of men, in prayer, for there has been not only a ministry of the mind, there has been a ministry of the spirit. One of the very fine and real occasions of my own life these past few years has been occasionally to share in a service of ordination where the prayer of ordination has been offered by our friend whom we are honoring this evening, and it was a lifting up of the spirit very genuinely for all of us. And then of course there has been this ministry of beauty and of the appreciation of beauty, the beauty that is all around us in this lovely state of ours, and there again he has not spared himself in his traveling in order that he might carry the message of beauty and the world of loveliness into the churches and other groups of our state. But the final thing that I would say is that the churches of Maine and the churches of our Congregational order in Maine are perhaps most deeply and finally indebted to him for the very wise and gracious person whom he brought with him when he came to Maine, and who was the companion of his life there at 319 Union Street until a year ago. Until a year ago? She continues to be the companion of his life in a very real sense. And the churches of Maine of our particular order owe very much to her and to him also for what she meant in our life. She was actively concerned in our work in the Conference serving as its second woman president. I look back to a May day in my own church—it was then my own church in Portland—and recall with very genuine gratitude that it was she who handed to me as her successor in the Conference the gavel which is the symbol of that particular office. And so in these ways and in others which there is not time to mention, speaking on behalf of the churches, particularly of our own order, I express the indebtedness that we feel to all that these thirty-two years of ministry have meant.

Resolution of the Board of Trustees:

MARION J. BRADSHAW

WHEREAS Professor Marion John Bradshaw is now at the age of retirement from the

burden of a great and exacting assignment at Bangor Theological Seminary, we, the Trustees, formally and personally recognize our debt to Dr. Bradshaw for the searching and vigorously schooled brilliance that he has devoted to the teaching of the Philosophy of Religion during thirty-two years of faithful service to this Theological Seminary, where his Christian loyalty and intellectual honesty have blessed the students and the faculty, and have enriched the tradition and reputation of this School of the Prophets,

AND WHEREAS Dr. Bradshaw has by careful and studious diction, considered phrase, and excellent style in prose, poetry, and prayer exemplified the labors of a scholar and the arts of distinguished speaking and writing, and by his ministry in the State of Maine, and far beyond, as an artist-photographer and interpretive lecturer, and as a leader, thinker, preacher, and public servant always done service to our School in a noble and profitable way,

BE IT RESOLVED that we, the Trustees of Bangor Theological Seminary, do here and now bear witness to the Christian sincerity, quality, and profundity of Professor Marion John Bradshaw's long and always praiseworthy service to this School, while we assure him of our gratitude for his distinctive mission and accomplishment; and that this resolution be conveyed to him, and that a copy of it be preserved in the annals of this Board of Trustees.

Dr. Arthur Macdougall, Jr.:

Dr. Bradshaw, I don't know how you're feeling about this time, but for me this is one of the most dismal occasions that I've ever found myself in. Man after man has stood up here and said things that I was planning to say, and to cap the climax I think it's all right to say I wrote that Resolution. I think, Dr. Whittaker, that for a bunch of Christians this is an awful situation to work me into. It reminds me of the time when I went to speak over in Farmington, Maine, and I was preceded by a lady contortionist, and then a trained ape. I didn't mean to make any reflections upon those who have gone before me. I only wanted to speak of my situation.

Dr. Bradshaw, Fred used one of your very familiar gestures when he reached into his pocket, but if I live much longer, I'm going to be known as the man who reaches into his pocket and pulls out cards. I've got bushels of

these cards, and all I need to do is grab a bunch of them, and start shuffling them together, and I can make an eight-minute speech, anywhere, at any time. In my attempt to keep up in the field of theology I have read more than once a rather strange book, Edna St. Vincent Millay's *Conversation at Midnight*. There are many striking passages in that strange and sad book, and one of them is where a character speaks about the great words going down. He says it is advertising that has been the death of words. The word "personal" now on an envelope means "impersonal", "important," means "unimportant." The finest, the best, the purest, what do they mean now? Something somebody wants to sell. We are a nation of word-killers—hero, veteran, tragedy—watch the great words go down. I think I'd like to take my time here bearing testimony to a great teacher, and why he was a great teacher. I've never attended any of Dr. Bradshaw's classes, and yet he has been one of my teachers. I've talked with almost countless men who have gone through his classes, and I know what kind of a teacher he has been. For one thing, he has been the sort of teacher that keeps great words meaning great things. Churchill in his book, *The Birth of Britain*, tells about the barbarian times in England during the third century of Roman occupation. He tells of the many gateways in the old walls that were then stoned up. They were too wide, they had to be narrowed down. It wasn't safe when the barbarians came to have wide gates. You couldn't defend them. If ever there has been a mind and a teacher who has helped to keep the gates open, who has helped to teach other men to keep the gates open, I think it is Dr. Marion John Bradshaw. He's helped in so many ways as only a scholarly person could. We're living in an age of uncertainty. But paradoxically we're also living in a time when a great many people are sure of a whole lot of things that quite obviously aren't so. It runs all the way from the humblest man and his opinions and his faith to men in high positions of great influence.

Again, I'm looking at something that Edna St. Vincent Millay wrote, although I'm not particularly fond of her, nor am I particularly critical of her, but in one of her earliest poems she said, "I saw and heard and knew at last,/ the how and why of all things past,/(This sounds like one of Quirk's almost) and present and forever,/the universe cleft to the core/laid open to my probing sense." Now that's not good poetry and it's sheer nonsense, but it's too much like our times: the confidence that has no authority behind it and no rational basis whatsoever. Now Dr. Bradshaw will think for a moment that I've gone over to the neo-orthodox camp perhaps, but I'm sort of in between, I think. I don't think any person has ever seen things past and present and forever, nor have they seen the universe cleft to the core and laid open to their probing sense. That is nonsense. Most of us would never know it was nonsense or that sort of thing were it not for the help of great teachers such as Dr. Bradshaw has been. It isn't irreverent to say that he's helped God out in many ways. Any good teacher does. In a delightful little book that Robert Frost wrote, and I guess that fewer people have read it than have read his poems, *A Mask of Reason*, are these words, "Don't you twit. He's unhappy." (Who's unhappy? Why God is unhappy) Church neglect/And figurative use have pretty well/Reduced him to a shadow of himself." It can happen. It has happened in our time. Dr. Bradshaw has always made God real. It's great teaching

and important teaching for an age that is too confident and then often too flippant.

Robert Hillyer told a splendid story about the last great eclipse in 1932. He said he was with his family at a friend's place in New Hampshire and he described the experience exactly as we saw it happen on Wyman Lake in the upper Kennebec Valley. He says that the air grew chill, the darkness swept like a tidal wave over us, the stars came out, birds fluttered nervously in the bushes, and the corona flared around the black sun. Then, suddenly, it was over, and his five-year-old boy smiled happily at him, and said, "Do it again, Daddy. Do it again." But Daddy couldn't do it. And the fact of human limitations is always important in great teaching, and Dr. Bradshaw, who has always emphasized the importance of reason, has also emphasized its limitations, I think.

Well, Dr. Bradshaw, do you know that when Wordsworth died a resident of the lake district said that he supposed the widow would carry on the business. I'm wondering who's going to carry on—who's going to fill your shoes in Bangor Seminary. It's a matter for all of us to prayerfully consider, I think.

And finally there is the greater aspect of your teaching to which Dr. Clark has referred, and your thinking. In a great, but small and not well-known ode are these lines, "We are the music makers and we are the dreamers of dreams." The final lines read, "For each age is a dream that is dying/for one that is coming to birth."

SEMINARY NEWS

THE 138TH ANNIVERSARY WEEK

CHRISTIAN ASSOCIATION BANQUET

The Christian Association banquet honoring the Senior Class was held Friday evening, May 31, 1957, at the First Congregational Church of Brewer, Maine. The invocation was given by the Reverend Mervin M. Deems, Dean of the Seminary. Raymond H. Bradley, Jr., retiring president of the Christian Association, was Master of Ceremonies. After a delicious meal, served by the ladies of the church, Mr. Bradley called upon President Whittaker to speak. In a humorous vein he commented upon the individual members of the Senior Class, and then presented P.H.T. (Putting Hubby Through) diplomas to the wives of the seniors. A dance followed the formal program and closed the evening. Ernest Huntzinger, Jr. was in charge of arrangements.

BACCALAUREATE SERVICE

The 138th Anniversary Week exercises opened with the Baccalaureate Service in the chapel at 7:30 P. M. on Sunday, June 2, 1957. The order of worship follows: Invocation, the Reverend Burton H. Throckmorton, Jr., Ph.D.; Scripture Reading, the Reverend Andrew Banning, Th.D.; Prayer, the Reverend Mervin M. Deems, Dean, Ph.D.; Sermon, "First Words, and Last," the Reverend Marion J. Bradshaw, D.D.; Prayer and Benediction, President Frederick W. Whittaker, Ph.D. Mr. Raymond E. Stineford, '58, was at the organ. Especially significant was the fact that Dr. Bradshaw, who retires on September 1, 1957, after 32 years of teaching in the Seminary, brought the message. Immediately before the sermon the congregation joined in singing Dr. Bradshaw's hymn, "The Open Door," to the tune "Italian Hymn." A special Communion Ser-

vice for the Senior Class was held in the chapel after the Baccalaureate Service, with the Reverend Charles Gordon Cumming officiating.

BANQUET HONORING DR. BRADSHAW

A large crowd attended the testimonial dinner to Dr. Marion J. Bradshaw at the Bangor House, Monday evening, June 3, 1957. President Whittaker presided and also gave the opening tribute to Dr. Bradshaw. Those who further participated in the program were President Emeritus Harry Trust, the Invocation; Mr. Howard Quirk, for the student body; Dr. Cornelius Clark, for the churches of Maine; The Reverend Clarence Fuller, Melrose, Massachusetts, for the Trustees; Dr. Arthur Macdougall, Bingham, for the Alumni; Dr. Charles Gordon Cumming, for the Faculty; Dr. Andrew Banning, who presented gifts of pen and pencil desk set, desk blotter with leather corners, and a modernistic desk lamp; Dr. Bradshaw, who responded; Dean Mervin M. Deems, the benediction. Elsewhere in this issue may be found some of the tributes accorded Dr. Bradshaw on this occasion. Professor Bradshaw on September 1, 1957, becomes Professor Emeritus of the Philosophy of Religion.

ALUMNI ASSOCIATION MEETING

The Alumni Association held its annual meeting in the chapel building Tuesday morning, June 4, 1957, with retiring President Charles Monteith of Rockland, Maine, presiding. The following officers were elected: President, the Reverend J. William L. Graham, Blue Hill, Maine; Vice-President, the Reverend Ernest C. Flood, Old Town, Maine; Secretary-Treasurer, the Reverend Ernest B. Johnson, Jr., Hallowell, Maine; Adviser to the Trustees, the Reverend Malcolm A. MacDuffie, Waterville,

Maine; Advisory Committee to the *Bulletin*, the Reverend H. Travers Smith, Presque Isle, Maine, the Reverend Ralph H. Winn, Webster, N. Y., the Reverend Charles Dartnell, Brewer, Maine. The Reverend Clarence Fuller, chairman of the Board of Trustees addressed the joint meeting of the Alumni Association and the Bangor-Brewer Ministers Association. This meeting was followed by the traditional Alumni Luncheon in the Commons.

PRESIDENT'S OPEN HOUSE

On Tuesday afternoon of Commencement Week President and Mrs. Frederick W. Whittaker held open house at their Fifth Street home. The Rev. Clarence W. Fuller, Chairman of the Board of Trustees, and President Emeritus Harry Trust assisted President and Mrs. Whittaker in receiving guests. Hostesses for the occasion were Mrs. Clarence W. Fuller, Mrs. Mervin M. Deems, Mrs. Andrew Banning, and Mrs. Walter L. Cook.

ANNUAL MEETING OF THE BOARD OF TRUSTEES

The annual meeting of the Seminary Board of Trustees was held in Bangor on June 3, 1957, with Chairman Clarence W. Fuller, '37, presiding. Mr. Fuller was re-elected to his position and the following other officers were also re-elected: Dr. Cornelius E. Clark, '22, secretary; Charles F. Bragg, II, treasurer; and Franklin W. Eaton, bursar. J. Philip Smith of Boston and Melrose, Mass., was named as a new member of the Board.

DEVELOPMENT PROGRAM

It was announced at the meeting that \$248,000 has been received in gifts and pledges for the proposed new library building. The campaign for capital funds will continue at least until the goal of \$310,000 is achieved. The trustees authorized the drawing of plans

and specifications for the new building; architects have been engaged for this purpose.

The Board approved an operating budget of \$141,700 for the fiscal year 1957-58. In order to provide sufficient income a goal of \$50,000 per year in gifts from church groups and individuals was adopted; the president was requested to devise ways and means of securing these gifts.

NEW CURRICULUM

A faculty committee consisting of Dean Mervin M. Deems, Professor Andrew Banning, and Professor Burton H. Throckmorton, Jr., presented to the Board a proposed new curriculum covering the four study fields of bible, theology, history and practical disciplines. The new curriculum, which was approved by the trustees, provides for a schedule of sixty-six hours of required work, supplemented by twenty-four hours of electives, at least ten hours of which must be concentrated in one of the four fields.

ANNIVERSARY EXERCISES

The Anniversary exercises were held in All Souls Congregational Church, Tuesday evening, June 4, 1957, with the Reverend Clarence W. Fuller, '37, giving the address. This address is published in this issue of the *Bulletin*. The program follows: Invocation, the Reverend Thomas H. Campbell, '45, A.B., B.D.; Anthem, "O Praise the Lord of Heaven," the Seminary Choir, Mr. William R. Mague, Mus. B., Director; Mrs. Priscilla Hall Mague, Mus. B., A.A.G.O., organist; Commencement Address, "I Believe in the Communion of Saints," the Reverend Clarence W. Fuller, '37, A.B., B.D.; Anthem, "Lord God of Abraham," the Seminary Choir; Conferring of Degrees and Presentation of Diplomas, President Frederick W. Whittaker, '43, Ph.D., and Dean Mervin M. Deems, Ph.D.; Awarding of Prizes, the President; Prayer, President Emeritus Harry Trust, '13, D.D.; Anniversary Hymn, "Lead On, O King Eternal"; Benediction, the President.

THE CLASS OF 1957

Bachelor of Divinity

Harold Lincoln Aldrin, '54, Bowling Green, Ohio
Everett Ihsen Campbell, '48, Pittsburgh, Pennsylvania
Hugh Storer Chandler, '55, Oberlin, Ohio
Andrew Boutwell Currier, '51, Essex Center, Vermont
Robert Craig Field, '52, Ellsworth, Minnesota
(*In absentia*)
William Patterson Gray, '53, Squantum, Massachusetts
Irvin Raymond Lindemuth, '50, Pittsburgh, Pennsylvania
Wilbur Benjamin Sadleir, '55, Melrose, Massachusetts

Diploma Course

Raymond Henry Bradley, Jr., South Coventry, Connecticut
Thomas Hubbard Campbell, Abington, Massachusetts
Richard Irving Dale, Portland, Maine
Quentin Lee Peacock, Interlachen, Florida
Howard Evans Quirk, East Williston, L. I., New York
Milton Linfield Smith, Sterling Junction, Massachusetts
Allan Warren Tingley, Auburn, Maine

PRESIDENT WHITTAKER CHOSEN
PRESIDENT OF CONFERENCE

At the annual meeting of the Board of Directors of the Congregational Christian Conference of Maine last May, President Whittaker was elected President of the Conference. His picture appears on the current issue of the *Maine Christian Pilgrim*.

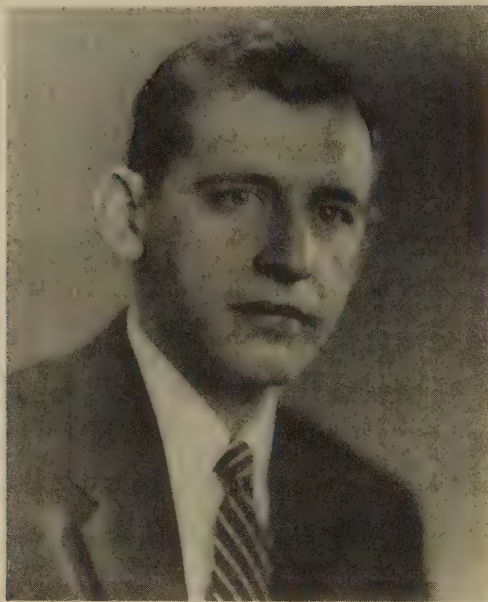
The Seminary Opens Its 142nd Year

September 15, 1957

September 15, 16, 17 — Orientation Days for entering students.

September 17, 8:00 P. M. — Opening Address by Professor David W. Jewell and Installation of Professor Burton H. Throckmorton, Jr., as Hayes Professor of New Testament Language and Literature.

PROFESSOR DAVID W. JEWELL



The Reverend David W. Jewell of New York City has been appointed Associate Professor of Christian Education at Bangor Theological Seminary, effective July 1, 1957.

This is a new professorship which has been established by the Board of Trustees as a part of the Seminary's development program. The additional faculty member will enable the school to meet more effectively the needs of the churches for trained leadership in the field of Christian education.

Since 1955 Mr. Jewell has been an instructor in the department of Religious Education and Psychology at Union Theological Seminary, New York City. Earlier he was minister of education at the Union Church of Pocantico Hills, Tarrytown, New York, and a teacher at the Mount Hermon School in Massachusetts.

During World War II he served in the Naval Air Corps.

Mr. Jewell was born in 1925 at Cherry Valley, Illinois. He holds the B.A. degree of Carleton College in Minnesota, the B.D. degree of Union Theological Seminary, and expects to receive the degree of Doctor of Education from Teachers College, Columbia University, later this year. He is an ordained minister of the Congregational Christian Churches.

The new faculty member will come to Bangor this summer with his wife and two young daughters. Mrs. Jewell is the former Elaine Steffensrud of Chisholm, Minnesota. She is a graduate of Carleton College with the B.A. degree, and holds the M.A. degree of Hunter College, New York City.

ALUMNI NOTES

(Compiled by Miss Elsie Olmstead. Please send news about yourself to her.)

- '14—Howard A. Dettmers is now engaged in the teaching profession in Forks, Washington. (*Address: Forks, Washington.*)
- '20—M. Stanley Congdon is pastor of the First Presbyterian Church, Tarpon Springs, Florida. (*Address: First Presbyterian Church, Grand Blvd. at Center St., Tarpon Springs, Fla.*)
- '22—Clarence H. Clark, formerly minister of the Warren Congegational Church in Westbrook, Maine (1948-57), has accepted a call to the Congregational Church in York Village. (*Address: York Village, Maine.*)
- '26—Edward J. Manning received the George Washington Medal of Honor in June, 1957, from the Freedoms Foundation for a sermon delivered by Mr. Manning on July 1, 1956. This is the fifth medal which Mr. Manning has received from this Foundation. (*Address: 14 Martense Court, Brooklyn 26, N. Y.*)
- ex-'29—John L. Brown has accepted a call to the Baptist Church in Spencer, New York. For seventeen years Mr. Brown was pastor of the First Baptist Church in Cobleskill, N. Y. (*Address: Spencer, N. Y.*)
- '33—Howard Duff Gould reported a change of address in a recent letter. He is still stationed at Selfridge Base in Michigan, where he has been for the past three years, and he writes that he is greatly enjoying his work there. (*Address: Office of the Base Chaplain, 1st Air Base Group, USAF, Selfridge Air Force Base, Michigan.*)
- '33—John H. Olsen is minister of the Congregational Church in Wellfleet, Mass. He formerly served the Congregational Church of Piermont, N. H., (1953-57). (*Address: Wellfleet, Mass.*)
- '33—Eric M. Robinson, who has been rector of the All Saint's Church, Tarpon Springs, Florida, for more than ten years, is now rector of St. Ann's Church, Wauchula. (*Address: 305 North Tenth Ave., Wauchula, Fla.*)
- '36—Charles T. Brown has returned to Maine to serve a second pastorate in the Elm Street Congregational Church of Bucksport. Charlie has been minister of the Congregational Church in Stockbridge, Mass., since 1954. On March 29, 1957, an addition to the First Congregational Church of Stockbridge was dedicated. This new addition contains six Sunday School classrooms and a remodelled assembly room and kitchen. At the dedicatory service the sermon was preached by Dr. Albert Buckner Coe and the other parts were taken by the following ministers, all graduates of Bangor Seminary: Harry Trust, '13; E. Pomeroy Cutler, '13; William G. Kirschbaum, '20; Edwin C. Meineker, '56, and Mr. Brown. (*Address: Bucksport, Me.*)
- '36—In a newsletter from Thelma and Roland Marriott describing the campaign for a new building which is being carried on in the North Reading Congregational Church it looks as if life were very busy and interesting for them. On May 21st a Congregational dinner was held to start off the campaign at which 350 were present. All details connected with the campaign plus the usual work of the parish keep Roland occupied and Thelma is serving as secretary for the campaign. Their vacation will be in July and they hope to visit Bangor at that time. However, a more recent communication informs us that Thelma is suffering from an acute attack of bursitis so it may be that their plans will be changed. We hope that she will make a quick recovery and that we may have the pleasure of seeing them both and their daughter, Kay Alice, in July. (*Address: 152 Haverhill St., North Reading, Mass.*)
- '36—Samuel Young served as chaplain at Bangor Seminary during the week of April 22nd. (*Address: 380 Country Way, Scituate Center, Mass.*)
- '39—John W. MacNeil has closed his pastorate with the Grace Congregational Church of Framingham, Mass., where he has been since 1949, and has accepted a call to the First Congregational Church, Sarasota, Florida. During his ministry in Framingham John introduced the Uni-

versity of Life program to the community and during the past winter under his chairmanship there were more than 1200 registrations enrolled from twenty churches in the Framingham area. On the occasion of the 250th anniversary of the town John wrote and directed the historical pageant which was presented with a cast and chorus of 200. Also during John's pastorate with Grace Church numerous memorials and improvements have been added. Under his leadership the church has become one of the twenty-five leading Congregational churches in the amount given to missions out of the 600 Congregational churches in Massachusetts. John, Judy and the boys, Peter, age 12, and Paul, age 9, are now occupying the parsonage, a "Florida dream-house," in Sarasota. (Address: 2616 Hibiscus St., Sarasota, Fla.)

'40—H. Travers Smith was appointed to the Methodist Church in Presque Isle, Maine, at the annual Maine Methodist Conference. Travers formerly served the Clark Memorial Methodist Church in Portland, Maine, 1949-57. (Address: Presque Isle Me.)

'43—Charles F. Hass has a change of address. (Address: 15 Park Ave., Plainville, Conn.)

'43—Maldwyn V. Parry has accepted the position of Director of Religious Education with the Congregational Conference of Florida. He served as Associate Minister of the First Congregational Church, West Hartford, Conn., 1953-57. (Address: P. O. Box 1056, Avon Park, Fla.)

'49—Robert A. Snelling, formerly minister of the Congregational Church in Essex Junction, Vermont (1950-57), has accepted a call to the church in Hemet, California. (Address: Congregational Church, Hemet, Calif.)

'50—Charles E. Saarion has been called to the pastorate of the Congregational Church in Cloquet, Michigan. He formerly served the Congregational Church of Chaplin, Conn., (1954-57). (Address: 1216 Summit Ave., Cloquet, Mich.)

'51—At the Troy Methodist Annual Conference Andrew B. Currier, minister of the Methodist Church in Essex Center, Vermont, since 1951, received appointment

to the Methodist Church of Greenwich, N. Y. (Address: Methodist Church, Greenwich, N. Y.)

'51—Robert Haldane, Jr. has accepted a call to the Arbor Grove Congregational Church in Jackson, Michigan, effective September 8th. This is a new church in a large development area and presents a most inspiring challenge to Bob and Marion. Bob has been minister of the Congregational Church in Manchester, Mass., since 1953. (Address: 2524 Spring Arbor Road, Jackson, Mich.)

'52—Richard K. Bailey, minister of the First Congregational Church in Hadley, Mass., since 1954, is now minister of the Congregational Church in Clinton. (Address: 88 Cedar St., Clinton, Mass.)

'52—Ernest B. Johnson, Jr., has led the congregation of the Old South Congregational Church, Hallowell, Maine, in a most successful building campaign which culminated in a service of dedication of the Old South Parish House on Sunday, April 7, 1957. The order of service follows: Call to Worship, Rev. Stanley F. Johnson, '53; Greetings on Behalf of the Area Churches, Rev. Harvey F. Ammerman; Greetings on Behalf of the Congregational-Christian Conference of Maine, Dr. Cornelius E. Clark, '22; Scripture Reading, Rev. Theodore Euson; Sermon, Rev. Gordon H. Washburn, '38; Prayer of Dedication, Dr. Marion J. Bradshaw; Opening of the Door, Deacon Alton Farr; Declaration of Dedication, Mr. Johnson. An open house was held in the new parish house immediately following the dedication service. (Address: Hallowell, Maine.)

'52—A change of address for B. H. A. Unger. (Address: c/o Faith at Work Magazine, Room 911, 8 West 40th St., New York 18, N. Y.)

ex-'52—Edwin C. Burlingame, since 1954 minister of the Congregational Church in Red Cloud, Nebraska, has recently been called to the church in Onawa, Iowa. (Address: Congregational Church, Onawa, Iowa.)

'53—Roy J. Davison has a change of address. He was formerly pastor of the Congregational Church in South Woodbury, Vermont (1954-56). (Address: 3436 Durocher St., Montreal, Canada.)

- '53—Peter G. Gowing is serving as minister of the Congregational Church in North Berwick. (*Address: High St., North Berwick, Me.*)
- '53—Stanley F. Johnson received the A.B. degree from Bowdoin College in June, 1957. Stan was honored by the college in being invited to serve as chaplain at the 152nd Commencement Dinner. (*Address: 12 Summer St., Wiscasset, Me.*)
- '56—Harold L. Shepard received the A.B. degree from the University of Maine in June, 1957. He recently accepted a call to the Congregational Church of Madison, Maine, after a student pastorate with the United Church, Monson, Maine, (1955-57). (*Address: Madison, Me.*)
- '57—Thomas H. Campbell has accepted the position of Associate Minister in his home church in Providence, R. I. (*Address: (after Sept. 1) c/o Central Congregational Church, Providence 6, R. I.*)
- '57—Howard E. Quirk has accepted a call as minister of the Presbyterian Church in Cortland, New York. (*Address: (after Sept. 1) c/o Presbyterian Church, Cortland, N. Y.*)
- '52—David Reinhardt Ladre was installed as sixteenth pastor of the First Congregational Church, Methuen, Mass., on March 31, 1957. The order of service follows: Call to Worship, Rev. Everett A. Murphy, '52; Invocation and Lord's Prayer, Scripture Lesson, Rev. Andrew C. K. Richards, '45; Sermon, Rev. Egbert W. A. Jenkinson; Report from the Ecclesiastical Council, Dr. Burton B. Smith; Vows of the Minister, Rev. Clinton W. Carvell; Vows of the Congregation and the Congregational Response, Senior Deacon George F. Russell; Prayer of Installation, President Frederick W. Whittaker, '43; Right Hand of Fellowship, Rev. Lawrence E. Tee; Charge to the Minister, Rev. T. Albert Lawrence, '50; Charge to the Congregation, Rev. John P. Webster, '44; Greetings from the Greater Lawrence Council of Churches, Rev. Robert G. Morris, '47; Greetings from the Methuen Christian League, Rev. Wallace Winchell; Benediction, Mr. Ladre. A reception was held in Phillips Chapel following the service. (*Address: 13 Central St., Methuen, Mass.*) ..
- '53—Stanley Fritz Johnson was ordained to the Christian ministry in the First Congregational Church, Wiscasset, Maine, on May 26, 1957. The order of service follows: Call to Worship, Invocation and Lord's Prayer, Rev. Dewey A. Peterson, '53; Scripture Lesson, Rev. Charles R. Monteith, '38; Sermon, Dr. Andrew Banning; Statement to the Congregation, Rev. Martin V. B. Sargent; Vows of Ordination, Rev. Ernest B. Johnson, Jr., '52; Charge to the Congregation, Rev. Eric W. Bascom, Jr., '52; Prayer of Ordination and Laying on of Hands, Dr. Marion J. Bradshaw; Declaration of Office Conferred, Rev. Roy E. Burchell; Charge to the Minister, President Frederick W. Whittaker, '42; Right Hand of Fellowship, Dr. Cornelius E. Clark, '22; Benediction, Mr. Johnson. A smorgasbord was served at the parsonage at the supper hour for the participants in the ordination service and immediately following the service a reception was held in the Parish House. (*Address: 12 Summer St., Wiscasset, Me.*)

ORDINATIONS AND INSTALLATIONS

- '10—A service of recognition of Harry Stevens Lowd as minister of the Community Church of North Orange and Tully was held on May 26, 1957. The order of worship follows: Statement of the Church, Mr. William Blackmer; Call to Worship, Invocation and Lord's Prayer, Rev. Richard E. Matera; Scripture Lesson, Dr. Milo E. Pearson; Sermon, Dr. Malcolm Matheson; Prayer, Rev. Frederick L. Harrison; Right Hand of Fellowship, Rev. Joseph R. Newton; Charge to the People, Rev. Osmond J. Billings; Charge to the Minister, Rev. Kenneth D. Beckwith; Welcome to the Community, Rev. Eugene H. Adams; Benediction, Mr. Lowd. A social hour was held following the service in the Community hall of the church. (*Address: Community Church, North Orange, Mass.*)
- '53—Wilbur Benjamin Sadleir was ordained to the Christian ministry in the First Congregational Church, Melrose, Mass., on June 9, 1957. The order of service fol-

lows: Invocation and Lord's Prayer, Rev. Frederick A. Momeny, '55; Statement of the Moderator, Dr. Dwight L. Cart; Scripture Lesson, Dr. Wesner Fallaw; Sermon, Dr. Charles Gordon Cumming; Prayer of Ordination, Rev. Clarence W. Fuller, '37; Charge to the Candidate, President Frederick W. Whittaker, '43; Charge to the Congregation, Rev. Gordon H. Washburn, '38; Salutations from the Melrose Ministers' Association, Rev. John J. Wilkes; Benediction, Mr. Sadleir. A reception immediately followed the service in the Parish Hall. (*Address: 119 West Foster St., Melrose, Mass.*)

'54—Harold Lincoln Aldrin was ordained to the Christian ministry in the Plain Congregational Church, Bowling Green, Ohio, on June 16, 1957. The order of service follows: Call to Worship and Invocation, Rev. Stanley W. Schmidt, '52; Scripture Lesson, Rev. Elwyn Owen, '31; Sermon, Rev. Irving E. Howard; Statement to the People, Rev. George Dewey Wigfield; Charge to the Congregation, and Declaration of Ordination, Rev. Mark A. Follansbee; Charge to the Candidate, Rev. Chester Phillips; Prayer of Ordination, Dr. John C. Walker; Benediction, Mr. Aldrin. (*Address: Box #345, Route #1, Bowling Green, Ohio.*)

OBITUARIES

ex-'06—The Rev. Howard Austin MacDonald died February 9, 1957, in Brookfield, Mass. He was born in Portland, Maine, May 22, 1878. He attended Meadville Theological School, 1902-03, receiving the B.D. degree in 1906, and attended Bangor Seminary, 1904-05. Mr. MacDonald was ordained to the Unitarian ministry in Boston, Mass., June 26, 1906. He served as minister of Unitarian churches in Lexington, Mass., 1906-10; Hood River, Oregon, 1910-18; Brookfield, Mass., 1920-57.

'22—The Rev. Clifford Vivian Cross was born in Barry Dock, South Wales, March 6, 1894. He was ordained to the Christian ministry in Dexter, Maine, June 2, 1922, and his pastoral record included the following churches: Dexter, Maine, 1920-22; Northeast Harbor (Fed.) 1922-25;

Dexter (Cong.) 1925-27; Saco Valley Parish, Lovell, 1927-36; Dixfield, 1936-42; Taylor, Pa., 1942-49; Alfred, Maine, 1949-50. In 1951 serious illness caused Mr. Cross to retire from the active ministry and he made his home in Wickford, R. I. In 1955 he moved to Stroudsburg, Pa., where he died on November 21, 1956. He is survived by his wife and two daughters.

Estelle Bearce Hamilton (Mrs. H. G.), died in Dover-Foxcroft, Maine, on April 12, 1957, at the age of ninety years. Mrs. Hamilton studied as a special student in the Seminary during the academic years of 1924-25, 1926-27, 1928-29, 1929-30, and 1930-31. Born in Dover-Foxcroft, Maine, February 16, 1867, Mrs. Hamilton made her home in Bangor for many years. She was a member of Central Grange for sixty-two years, past president of the Home Culture Club, Bangor, past president of the Bangor Woman's Club and a member of the Woman's Republican Club. Mrs. Hamilton attended the Universalist Church of Bangor where she was a past president of the Staples Class which she taught for twenty-five years. Surviving are two step-sons, Raymond Hamilton of Bolimus, Calif., and Vaughn Hamilton of West Roxbury, Mass., and one brother, Ernest Bearce of Dover-Foxcroft. Private funeral services were held Sunday afternoon, April 14, 1957, at the Lary Funeral Home, Dover-Foxcroft, with Mr. David W. Smith, a student at Bangor Seminary and pastor of the Universalist Church in Dover-Foxcroft, officiating.

The Rev. Clare J. Hewitt, Professor of Rural Church Work in Bangor Theological Seminary during the academic years 1933-34 and 1934-35, died of a heart attack on March 24, 1957, while returning from teaching the Adult Forum class in the First Methodist Church of Elgin, Illinois. Mr. Hewitt was born in Elgin and educated in the elementary schools there. He served several churches in Illinois, was a member of the Rock River Conference of the Methodist Church for sixty-two years, and spent a lifetime in ministerial work and teaching in theological institutions in various parts of the United States; Northwestern Graduate School, Garrett Biblical Institute, Gammon Theological School, Iliff School of Theology and Bangor Theological Seminary. He was with the Methodist Board of Home Missions for six years and more recently he served as pastor of the South Elgin Community Church,

for five years, and later as pastor of the Harmony Methodist Church, 1950-54.

He is survived by his wife, Mrs. Alice Hewitt, two sons, Merrill J. Hewitt, of Omaha, Nebraska, and the Rev. Clare B. Hewitt, Milledgeville, and a daughter, Mrs. Robert Moore, of Sacramento, California.

WEDDINGS

'56—Our hearty congratulations and felicitations to Miss Marion Ellen Piper and Edward (Ted) A. Smith, who were joined together in marriage in the Unitarian Church of Ellsworth on July 3, 1957. (Address: Ellsworth, Maine.)

BIRTHS

'56—Congratulations to Nancy and Harold Shepard on the birth of a son, Charles Pirrie, on June 22, 1957. (Address: Madison, Maine.)

The Rev. David J. Siegenthaler, who was librarian and instructor in New Testament in Bangor Theological Seminary from 1952 to 1954, became rector of the Church of St. John the Evangelist in Duxbury, Mass., on July 1, 1957. (Address: St. John's Rectory, Duxbury, Mass.)

BOOK REVIEWS

THEOLOGY OF THE NEW TESTAMENT

By RUDOLF BULTMANN, trans. Kendrick Grobel. Scribner's, 1955. Vol. II, 278 pp. \$4.00.

(A review article by Burton H. Throckmorton, Jr., Professor of New Testament Language and Literature.)

The two-volume theology of the New Testament by Rudolf Bultmann is the *magnum opus* of one of the great biblical scholars of the first half of this century. Here is a work of such proportions that it is very difficult to review—roughly 600 pages of tightly-worded text, much of which consists of detailed analyses of the meanings of individual Greek words and phrases, and the whole of which is conditioned, of course, by the author's hermeneutics—that is, his methodology of interpretation. As the author is Bultmann, the latter statement assumes a special significance, for as many readers will know, Bultmann's approach to the New Testament is somewhat unique. I take this opportunity, therefore, of commenting on Bultmann's general position before we turn to the specific volume under review.

Bultmann, who is professor emeritus of New Testament at the University of Marburg, has been vitally concerned with the problem of how to communicate the kerygma—the essential core of the gospel—to contemporary men and women whose total world view is so different from that held by men of an age long-since past who first preached and

formulated the church's proclamation. The Bible is becoming increasingly difficult for modern man to understand not, Bultmann believes, because the "good news" is no longer relevant, but because the language which was used in the early church and which is recorded in the New Testament—the verbal medium of communication—is no longer comprehensible. If the gospel is to be understood, it must appear in modern dress. Bultmann has, therefore, made a proposal for reinterpreting the gospel. It may be found in *Kerygma and Myth*, edited by Hans Werner Bartsch and translated by Reginald H. Fuller (London: S.P.C.K., 1953). It is distributed by Macmillan in this country.

Bultmann begins his proposal by saying that "the world view of the New Testament is a mythical one." There the world is thought of as divided into three stories with the earth in the middle, the underworld below and heaven above. God and His angels live in heaven; the underworld is hell, the place of torment. The earth is the place where God and His angels meet with Satan and his demons. Man is not an autonomous being but is constantly subject to the intervening powers of both God

and Satan acting directly or through their emissaries. History does not run its course according to laws but is perpetually interrupted by these supernatural powers. This age stands under the power of Satan and is quickly moving toward a cosmic catastrophe which will end it. Then the heavenly judge will come, the dead will be raised and all men will be judged—the good to be saved and the evil to be destroyed.

To this mythical world view corresponds a similarly mythical representation of the saving event. (By "saving event" is meant the pre-existence of Jesus, his coming, his life, death and resurrection, and the emergence of the church.) Bultmann says that the whole event is couched in mythological language: When the time was fulfilled God sent forth His Son. This pre-existent divine being appeared on earth as a man; his death on the cross on which he suffered as a sinner procured atonement for the sins of men. His resurrection was the beginning of a cosmic catastrophe by means of which death, which was brought into the world by Adam, is destroyed. This raised one has been exalted to the right hand of God in heaven, and he will come again on the clouds of heaven to complete his saving work. Then the dead will be raised and the judgment will be passed: sin, death and all suffering will be destroyed. And all this is to occur in the very near future.

Bultmann describes this as mythological language derived from the mythology of Jewish apocalyptic and gnostic redemption-myths. "It is for the man of today unbelievable, because for him the mythical world picture is a thing of the past." Modern cosmology makes it impossible to derive meaning from such phrases as "he descended into hell" and "he ascended into heaven." Moreover, the laws of nature have taken the place of spirits and demons. Nor can the mythical eschatology of the New Testament be believed. Nor can death be understood today as the result of sin; it is rather a necessary event of nature. And original sin is to modern man submoral. Neither can modern man understand any teaching of substitutionary satisfaction through the death of Christ. Finally, from a scientific point of view, the physical resurrection of Christ from the dead is "incredible." All such myths must be eliminated if the kerygma is to be made meaningful.

Bultmann does not advocate selecting some parts of the New Testament and rejecting others. Where would one stop in such a process, and what would be one's criterion for this kind of elimination? No, one must accept or reject the mythical world picture only as a

whole. And the preacher owes absolute clarity and preciseness to his hearers on this point: he must tell them what he believes to be true, and what he does not believe to be true.

Bultmann advocates "demythologizing," i.e., interpreting the myths anthropologically, or better, existentially. His proposal is different from what has been tried in the past. He rejects allegorization which has often led to spiritualizing the mythical events. He also rejects the attempt made by the school of "liberal" theologians who believed they could solve the problem by elimination—by removing all mythological concepts (the shell) from the New Testament and by recovering the factual, more original kernel. This was to preserve what was believed to be the "essence of religion"; but the kerygma—God's act in Christ—was given up. Bultmann does not discard the belief that God has acted decisively in Jesus Christ. Anyone asserting that a reference to an act of God is necessarily mythological would have to consider an act of God in Christ as mythological. But Bultmann believes that simply to speak of an act of God is *not* necessarily to speak mythologically. The question is whether or not the saving event must be represented mythologically, or whether the New Testament itself leads the way to a demythologized interpretation. Bultmann believes that the New Testament points the way to his proposal.

His proposal centers in the crucifixion and resurrection. Let us briefly look at his interpretation of these events. In the New Testament, Bultmann says, the cross is mythologically understood: the pre-existent Son of God is crucified, and his sacrifice atones for sin. But, says Bultmann, to believe in the cross of Christ is not to believe in a mythical event which happened outside of us and of our world; it is rather to take up the cross of Christ as one's own, to be crucified with Christ. The cross, furthermore, is the eschatological event; that is, it is not an event of the past to which one looks back, but its meaning in faith is always present, especially in the sacraments. In baptism one is baptized into the death of Christ (Rom. 6:3) and crucified with Christ (Rom. 6:6); and in the Lord's Supper the death of Christ is continually proclaimed (1 Cor. 11:26). The cross of Christ, then, is a present reality, and not a mythical event. The saving event takes its origin in the historical occurrence of the crucifixion of Jesus of Nazareth. It is the freeing judgment over man. Hence Christ may be said to be crucified "for us"—not in the sense of mythological theory of sacrifice for sin, but in the sense that one

can be crucified with Christ only because Christ himself was crucified. "The preaching of the cross as saving event asks the hearer whether he will appropriate this meaning, whether he will be crucified with Christ." Does the Cross of Christ receive this meaning because it is the cross of *Christ*? Bultmann answers that it did in the case of the first disciples, but that this is not the case with us. The cross has this meaning for us because it is so *preached*, and not as the result of an historical inquiry concerning the life of Jesus. Jesus is preached as the crucified one who is also raised from the dead. Cross and resurrection belong together as a unity.

This brings us to Bultmann's view of the resurrection. For him the resurrection ought not to be viewed as an event subsequent to the crucifixion; but instead "he who endures death is already the Son of God and his death is itself already the overcoming of the power of death." This is expressed most clearly in the Gospel of John where Jesus' passion is represented as his glorification and where his being "raised up" has the double meaning of being raised up on the cross and raised up in glory. Here the crucifixion is itself the victory over death; the resurrection and the crucifixion are a cosmic unity in which the world is judged and the possibility of genuine life is created.

Bultmann, then, will not understand the resurrection as a "proving miracle"—demonstrating the eschatological meaning of the cross, although he concedes that it is so understood in much of the New Testament. The resurrection is not a mythical event which could make the meaning of the cross believable; but the resurrection is believed precisely as the meaning of the cross. "Faith in the resurrection is nothing other than faith in the cross as saving event, in the cross as the cross of Christ." "It is not the saving event because it is the cross of Christ, but it is the cross of Christ because it is the saving event."

But how does one come to believe that the cross is the saving event if there are no miracles by which to prove it? Bultmann answers, because the cross is preached as such, because it is preached with the resurrection. The proclamation of the Word meets one as God's Word which is not questioned, but which rather questions the hearer and asks him whether he will believe it or not. The Easter event as the resurrection of Christ is not an historical event; only the Easter faith of the first disciples is historical. In the preaching of the Word, which itself belongs to the eschatological event, the crucifixion and the resurrection become present in the "eschatological now."

This, then, is the way in which Bultmann demythologizes. He believes that he has preserved the meaning of the kerygma and at the same time has interpreted it in terms which are understandable to twentieth century man. He interprets, as we have seen, existentially, appropriating especially the existential analytic worked out by the German existentialist philosopher Martin Heidegger. Bultmann has used Heidegger's conceptual analysis of human existence as a hermeneutical tool; he has not constructed his theology on Heidegger's philosophy. Heidegger's philosophy has, however, provided Bultmann with a clear and usable picture of the structure of human existence, and with the aid of Heidegger's concepts Bultmann looks to the New Testament for answers to the questions of existence. So Bultmann interprets New Testament mythology existentially.

We must now say something about Bultmann's understanding of the meaning and function of mythology. Bultmann defines myth in the sense in which it has been used by most historians of religion, stressing the relativity of myths to their cultural origins and their consequent obsolescence in later historical periods. Mythology, according to this theory, came into being unconsciously and accidentally. It is not created nor is it considered to be a special medium by which truth can be communicated. Rather are myths considered to have emerged as errors to which later generations attempt vainly to attribute meaning. They are said to have their origin in mental defects rather than in any positive creative power. Bultmann also thinks that myths are intended to demonstrate the truth of what is believed.

In so understanding mythology, Bultmann, I believe, makes a decisive error. We should prefer to define New Testament myths as dramatic stories in symbolic language, about God and His relation to men and the world, which demand of man a decision. Symbol and myth are closely related, symbol being the language in which the mythological tale is told. Mythology *must* be used to describe universal perspectives which are precisely what faith deals with. Faith extends the integrating process to ultimates, resolving the contradictions of all of human life and history into a meaningful whole. Myth is the only language in which a vision which sees heaven and earth, the beginning and the end all at once, can be expressed; for these are not seen upon scientific investigation, but only upon an encounter, at a profound level of experience, with the vicissitudes of life. It is through this encounter that God appears. Such an integrating vision requires its own means of expression, quite

different from the language which describes specific observations; and this medium is myth.

The modern difficulty in believing myths of any kind, stems from the separation (which has existed since the 17th century) of the intellect from the imagination, of the mind from the feelings. As a result of this divorce, theologians have frequently defended the kerygma by taking one of two courses: they have either conceded to the opposition by relinquishing the mythology and stressing Christian ethics and its similarity with the ethics of other religions; or they have defiantly insisted upon the literal truth of all New Testament myths by resorting to a biblicism which has made no attempt to relate the language and content of faith to those of science. In most recent times, semantics, esthetics, philosophy, and religion are beginning to see the impossibility of maintaining either of these extreme positions. It is being more frequently realized that a symbol has a right to be interpreted, and need not be either discarded or simply repeated *verbatim*; but it must be interpreted in terms of the reality which it describes, and not in terms of a reality which is not meant by the symbol itself. Mythology is not a pseudo-science stemming from the childhood of the race, but is a unique way of apprehending reality, as Plato early knew.

We believe, then, that myths are indispensable in the communication of the Christian message, but that they must be interpreted because they do not speak an exact language. As the language of myth is transcended by the content of myth, myths cannot be interpreted literally. When so interpreted, they no longer describe what they were intended to represent. From a literal point of view myths are inaccurate; and the religious consciousness perceives a difference between form and meaning. It knows that it is using the mythical to symbolize the non-mythical, and that the myth both is and is not what it represents. A great portrait cannot be understood by an analysis of its deviations from reality, but only if it is viewed with the same imaginative vision which characterized the artist who painted it. So the myth must be "broken" from history and understood as a sign pointing from the temporal to the beyond. But while the myth points to a reality which no other form of expression can describe, paradoxically, in interpreting the myth, the very language which cannot describe the truth to which the myth points must be used. The myth must then be repeated after it has been interpreted; and one must understand the myth in the light of the interpretation, and

not the interpretation in the light of the myth. Thus this reviewer believes that Bultmann errs in his understanding of the nature and function of mythology, and that this error makes it impossible for him adequately to fulfill his purpose of communicating the kerygma. He cannot come to terms with much of it, and much of what he does see is out of focus.

Bultmann makes what I believe to be another fundamental mistake, and this is related to his use of Heidegger's analysis of human existence. Heidegger believes that the categories usually used to describe things in the world—categories such as substance and accident, cause and effect—are inappropriate to describe man's existence in the world. And so he describes possible ways of being, the most fundamental of which are "authentic" and "inauthentic" existence. Inauthentic existence is existence in anonymity, impersonal existence in solidity with other men. It is characterized by abandonment and by a hiding from oneself, which hiding is inspired by what he calls "dread." For Heidegger, dread differs from fear in that it seems to have no cause or object, and invests everything with a common worthlessness. Authentic being, on the other hand, involves the achievement of selfhood, the declaration of individuality. It is never fully attainable, however, for what is ultimately determined is death.

Heidegger's analysis of existence as "inauthentic" or "authentic" is seen by Bultmann to be similar to the New Testament's understanding of man as "natural" or "spiritual," as not "in Christ" or as "in Christ," as "outside of faith" or as "in faith." And Bultmann has shed much light on New Testament thought which stems from his appropriation of Heidegger's analysis. (It should perhaps be inserted here that Bultmann differs from Heidegger in many important respects. He does not simply repeat Heidegger, and he has transformed much of what he has appropriated.) But the New Testament emphasis is not on individual resolvedness in separation from man, but is rather on corporate, community existence in Christ or with Christ as Head. Of course it is true, and Bultmann is quite right when he emphasizes, that *individual* life is not lost but is fulfilled in Christ; but *individual life* is fulfilled, according to the New Testament, in a *corporate* life, in the Church, and *only* in this corporate life. It is the New Testament's emphasis on the significance, nay the *indispensability* for salvation of participation in the *koinonia* that Bultmann has failed to grasp. Here he is truer to Heidegger than to the kerygma he seeks to

proclaim. In the New Testament individuality is expressed in polarity with community, and the church must always be on guard lest one or the other be overemphasized. Bultmann's theology stands in danger of becoming a phenomenology of faith.

Perhaps enough has been said about Bultmann's thought, and it will suffice if I indicate the contents of Bultmann's two-volume theology of the New Testament. Each volume is divided into two parts; and Bultmann's divisions and the amount of space he spends on each, are in themselves revealing. Part I is entitled "Presuppositions and Motifs of New Testament Theology." Under "presuppositions" and "motifs" Bultmann discusses the message of Jesus (in 30 pages), the kerygma of the earliest church, mostly in Palestine (in 30 pages) and the kerygma of the Hellenistic church *aside* from Paul and his influence (in 120 pages!). Note how much of the kerygma preached in the Hellenistic world Bultmann believes was *not* derived from Paul. Part II of volume I is devoted entirely to the great apostle Paul. (ca. 170 pages). Bultmann discusses Paul's view of man prior to the revelation of faith, and man under faith. Bultmann is at his best here. He profoundly understands the mind of Paul and the issues with which he dealt, and the light which was shed on them in Christ. Every serious student of Paul, and every preacher who is genuinely interested in hearing and in proclaiming the Word of God would do well to take the time to study and ponder Bultmann's exposition of Paul.

Parts III and IV are in volume II. Part III is devoted to the theology of the Johannine literature (in 90 pages); and Part IV discusses the "development toward the ancient church" (in ca. 140 pages). Here Bultmann deals with all the non-Pauline (including Colossians and Ephesians), non-Johannine writings of the early church. Like Stauffer (*New Testament Theology*) Bultmann here included non-New Testament books and the "Apostolic Fathers." An Epilogue is attached in which Bultmann traces the history of theologies of the New Testament. Space does not permit discussion of this volume; suffice it to say that it is provocative, often brilliant, sometimes exasperating, but always stimulating. Here is a major New Testament work of unusual significance. One reading would be rewarding; two readings, twice as rewarding. And if one should own the volumes, he would probably consult them for many years to come.

MACCABEES, ZEALOTS, AND JOSEPHUS

By William Reuben Farmer. Columbia University Press, 1956. 239 pp. \$4.50.

The main purpose of this book is to show that the Maccabees had not been forgotten by the Jews in the first century A.D.; that "on the whole the same fundamental motives operative in the religio-nationalistic uprising of the Jews against the Seleucids in the second century B.C. also lay behind the revolt against the Romans in the first century A.D." (p. 6). The difficulty of establishing this point arises from the fact that Josephus is almost the only source we have for our knowledge of the Jewish war against the Romans; and Josephus was unsympathetic to the Jewish nationalists of the period, considering them rebels against the will of God. Josephus had undertaken to defend the Jews; but when he wrote the history of their war against Rome he had to show that the leaders of the revolt were not true Jews, that they were rebels not only against Rome but also against their own God. When one compares, then, Josephus' view of the first century A.D. nationalists with the high esteem in which Mattathias and Judas Maccabaeus were held—the former being sinners, the latter, noble martyrs—it becomes a difficult task to show that the aims and methods of the two groups were, in reality, *mutatis mutandis*, the same.

Space does not permit an analysis of the author's argument; but he quite proves his point. The Zealots of Jesus' time were descendants of the Maccabees. They, like their predecessors, were motivated by *religious* (not secular) considerations—by devotion to the temple, to the Torah, and to the "promised land." Dr. Farmer quotes at length from the so-called "Battle Manual"—the scroll left by the Qumran community, entitled *War of the Sons of Light against the Sons of Darkness*. This scroll, known and used by the Qumran community in the first century A.D., reflects Jewish patriotism very similar to that of the Maccabees. I quote from Dr. Farmer on the community: "Their patriotism grows out of their religion, their nationalism out of their piety, and the sword with which they fight is a consecrated weapon. The very strength with which they strike is strength from God . . . Here is evidence that there was living continuity between the period of the Maccabees and the period of the Zealots" (p. 169).

There is nothing new, of course, about the knowledge that there were Zealots in the time of Jesus; nor is there anything new in the

supposition that there was some kind of a relationship between Jewish anti-Seleucid and anti-Roman nationalism. What is significant and informative about this book is that it is the first thorough study of precisely what this relationship was that has ever been made. And it is an excellent piece of work, the first book written by a young biblical scholar to whom we shall look with great interest in the future.

The Christian is, of course, interested in what light this research sheds on the historical person, Jesus; and Dr. Farmer is obliging in adding a final chapter entitled "Jewish Nationalism and Jesus." Here, however, the author sees more than the results of his investigations warrant. To show that the Zealots of Jesus' day were descended from the Maccabees is not either (a) to demonstrate the extensiveness of the Zealot movement around A.D. 30; or (b) to determine the relationship of Jesus to that movement. Dr. Farmer has seen Jesus too exclusively against a background of "apocalyptic Zealotism." If the remembrance of the Maccabees is a part of the background against which Jesus must be viewed (as undoubtedly it is), it is certainly not the whole of that background. First century Judaism had and appropriated a longer and fuller heritage than that. Furthermore, the author has been so intrigued by the Zealots and by the "Battle Manual" that he has begun to see Jesus through Zealot glasses. He does not say that Jesus was a Zealot, but when he "reinterprets" Jesus (pp. 196ff.) the person who emerges is something of an answer to a Zealot's prayer. The gospels, on the contrary, reveal very little Messianic excitement about Jesus (cf. Mark 8:28 where Jesus was identified as a prophet, but not as a king or as Messiah); nor is Jesus represented in the gospels as a "patriot whose self-sacrificial love is not to be surpassed by any Judas Maccabaeus" (p. 197). Dr. Farmer states: Jesus "had been acclaimed 'King of the Jews.' This title he never denied, and he bore it nobly to the end" (p. 197). The inference would seem to be that Jesus accepted the title—having borne it "nobly." But one does not draw this inference from the gospels. The Fourth Gospel is quite clear that Jesus' calling was in no sense political; and in Mark when Jesus is asked whether he is "King of the Jews," his answer is quite clearly *not* understood by Pilate as affirmative. Pilate responds, "Have you no answer to make?" (Mark 15:2ff.). Surely we cannot understand Jesus primarily through the eyes of the Roman executioners who had Jesus crucified as "King of the Jews"!

It should be noted that on p. 197 John 6:15 is not correctly translated. The Greek does not say that the multitudes had come to seize Jesus "to make him king by force." The gospel rather says that Jesus was "seized by force" in order to be made king. The following errata have also been noted: p. 42, l. 7 from bottom—*North* should be *Noth*; (also in Index, p. 233); p. 68, l. 5—delete *e* from Archelaus; p. 72, l. 14 of note—*are* should be *art*; p. 141, note 16—reference should be to John 10:22 (not 12:22); p. 168, l. 6 from bottom—*has* should be *hast*; p. 178, l. 2 from bottom—*Philippians* is mis-spelled; p. 185, l. 9 from bottom—*rates* should be *rats*; p. 196, l. 11 from bottom—if the King James version is to be quoted exactly, *father* should be *Father*.

BURTON H. THROCKMORTON, JR.

THE NEW MAN

By Ronald Gregor Smith. Harper, 1956. 120 pp. \$2.50.

Ronald Gregor Smith, who for nine years was editor and manager of the Student Christian Movement Press, and is also known as the English translator of Martin Buber, has recently been appointed to the chair of divinity at Glasgow University and has set his hand, now, to writing himself. His book, *The New Man*, represents an avant-garde theological position being taken by certain followers of Rudolf Bultmann, which is already beginning to bog down. The lectures which constitute the book do not bode well for the future of Bultmann's proposal, for they are characterized by a barrenness which does not promise much fecundity.

We hear about the bankruptcy of the theological enterprise and are told that the "guiding clue through the labyrinth seems . . . to lie in the hands of Bultmann" (p. 90); but the most we are offered is what the author calls "this-worldly transcendence" which, even when elaborated, has no more meaning to me than does the term "wholly other" (applied to God) have to Mr. Smith. It, too, is meaningless. To say that the "facing of God is always in and through, and not other than or additional to, the facing of other people in the emergent community with them" (p. 111) leaves something to be desired. That the author should find in Feuerbach's argument on behalf of the "historical existence of God" an authentically Christian statement, reveals an

inadequacy in his own understanding of the Christian faith. I cannot be moved to rejoice because at last we have discovered the nominalistic materialism of Feuerbach!

BURTON H. THROCKMORTON, JR.

EXISTENTIALISM AND THEOLOGY

By George W. Davis. *Philosophical Library*, 1957. 88 pp. \$2.75.

This book is really about Rudolf Bultmann, as its sub-title indicates: "An investigation of the contribution of Rudolf Bultmann to theological thought." More than that, its purpose is to defend Bultmann and demythologizing. Its author, who is professor of theology at Crozer Theological Seminary, quotes, paraphrases and expounds Bultmann without a word of personal dissent or even so much as a noticeably raised eyebrow. Here, apparently, is a wholehearted American disciple!

Two points of considerable import must be raised. In the first place, significant criticisms of Bultmann's proposal are either completely ignored, or are lightly dismissed as obviously unwarranted. To be sure, the author's intention was not to summarize the *pros* and *cons* of Bultmann's position; but he reveals no acquaintance with considerable literature (either in his text, or in his footnotes), and insufficient awareness of the scope of the problems involved.

In the second place, Professor Davis has not represented Bultmann accurately at crucial points—Bultmann is a much more acute and profound theologian than Davis understands him to be. This means that Dr. Davis' defence of Bultmann is often inadequate, and that his apologia sometimes damns rather than praises. At two points in particular the Crozer theologian reveals serious misunderstanding. (1) Bultmann does not understand the eschatological existence into which Christians are called as *sinlessness*, as unambiguous deliverance from the power of sin. Davis does not reveal comprehension of what Bultmann means by "already" and "not yet" as characterizing Christian life. Sentence after sentence in his book betrays him here. (2) Davis does not correctly represent Bultmann's view of the resurrection. Bultmann understands the resurrection to be *nothing* other than faith in the cross as saving event. It is not true that Bultmann is simply opposing "objectification

of (the) spiritual fact" of the resurrection. He does not grant that the resurrection is a "fact"—"spiritual" or otherwise. Compare also the following statement intended to represent Bultmann: "Without the cross the resurrection is incomplete and *vice versa*." But Bultmann could never speak of the resurrection as "incomplete" without the cross, not when he understands it as the interpretation of the meaning of the cross!

No, this is a misleading and inadequate defence of Bultmann. The following errata have been noted: p. 3, l. 8 from bottom—insert *a* in *proclamation*; p. 5, l. 5, small *c* in *christliche*; also on p. 5, l. 5 from bottom, and on p. 88 in the Index—*Heidegger* is mis-spelled; p. 80, l. 8—*attained* is mis-spelled.

BURTON H. THROCKMORTON, JR.

CHRISTIAN ETHICS AND MORAL PHILOSOPHY

By George F. Thomas. *Scribner's*, 1955. 521 pp. \$5.75.

This book is in part the product of many years of teaching courses in ethics at Dartmouth College, the University of North Carolina, and Princeton University. As such it reflects years of study, analysis and exploration. It is comprehensive, including not only a survey of the historical development of distinctive Christian teachings in the field of ethics, but also a discussion of the distinctive problems with which both Christian ethics and moral philosophy have had to be concerned. As an objective account, I consider it one of the most valuable source books in ethical thought produced in our time, deserving to be ranked closely with Ernst Troeltsch's *Social Teaching of the Christian Churches*.

The difficulties of presenting a fair estimate of a good book in a brief review are acute in this case. It is so comprehensive, and the treatment of each issue is generally so well balanced and careful, it is difficult to find areas of discussion which offer much room for disagreement. In fact, the only negative criticism I would offer is that this book has all the characteristics of a college course, which will make it attractive to some, but forbidding to others. It has the virtues of a college text in that it is a comprehensive survey of the field of Christian ethics, and a very valuable reference book. But it is difficult for one person to be wise and competent in so wide a range. Some

of the historical summaries, for example, are excellent, but others are less adequate, and miss important distinctive factors. Besides, those who desire a distinctive approach to the field of Christian ethics, or a thorough discussion of some basic problem, may be disappointed. But since Dr. Thomas did not presume to offer any unique interpretation, he cannot be criticized for failure at this point.

The one distinctive claim the author makes for this work, is that it attempts to maintain a fruitful relation between Christian ethics and moral philosophy. Even though the first claims to be based on the authority of revelation, and the latter on the autonomy of reason, the two ought not to be divorced. Dr. Thomas examines both claims, and finds grounds for scaling down both, with an assist from William Temple and Henri Bergson. This correlation of faith and reason leads him into a criticism of such recent versions of Christian ethics as those of Nygren and Brunner. He rejects the claim of both that Christian ethics is essentially different from any other approach to the moral life. Although he agrees with Brunner that moral philosophy has its limitations, and that Christian ethics must be governed by a love of neighbor, he sees in Brunner's position the danger of fanaticism and irresponsibility, unless the moral life be guided by principles derived from careful reasoning.

For the minister who is concerned with moral problems, this book is an invaluable guide. The historical survey is generally excellent. There are able and stimulating discussions on labor, politics, war, marriage and sex. The book confirms my judgment of Dr. Thomas based on personal acquaintance, that he is a competent and careful scholar, giving wise and mature guidance in the problems of the Christian life.

ANDREW BANNING

DYNAMICS OF FAITH

*By Paul Tillich, edited by Ruth Nanda Anshen.
Harper, 1957. 127 pp. \$2.75.*

This book represents volume ten in a series called "World Perspectives," edited by Ruth Nanda Anshen. The statement by the editor in explaining the aim of "World Perspectives" is intended to stretch the ordinary habits of the mind. Thus it is described as "interpreting present and past events impinging on hu-

man life in our growing World Age, and envisages what man may yet attain when summoned by an unbending inner necessity to the quest of what is most exalted in him." (ix) There are eleven pages of such philosophical rhetoric. If this book is a fair sample of the series, then, unless I am prejudiced, the series is eminently successful. This is another significant and exciting chapter in the contribution made by Paul Tillich to our time of theological reformation. It deals with a theme that lies at the very core of theological reorientation, and of Tillich's own position.

Let me begin with a question. It is well known that Tillich explains man's religion as consisting in his "ultimate concern." This is intended to indicate man's self-transcendence in religion, his relating himself to that which is beyond his immediate values, and also beyond his knowledge. The phrase "ultimate concern" seems to bind together the finite and the infinite, the subjective and the objective. But the question remains constantly in the background whether ultimate concern is after all primarily a subjective state which is elevated by a kind of apotheosis. For concern is certainly a state of mind, and "ultimate" may mean nothing more than that we believe certain concerns to be supreme, and to have the claim of primacy. The same will hold true if we reverse the order of the terms, as Tillich occasionally does, namely, as that "which concerns us ultimately." Does it then do justice to the religious assumption that faith actually relates man effectively to a reality which is independent of his concerns.

This study of the "dynamics of faith," provides a partial answer to the question. First of all, the concern in question must have real ultimacy. Tillich acknowledges that such ultimacy has been attributed to nearly every object, event, or piece of reality in the history of religion. But if there is no real ultimacy, then there is an inevitable disillusionment in the failure of the object of concern to sustain the individual. Or again, an ultimate concern must be expressed in the form of symbols and myths. But when these are taken literally, as themselves holy and the object of concern, the result is idolatry. Or again, in comparing faith with the account of reality given by the philosopher, Tillich asserts that there is a point of identity between the ultimate of the philosophical question and the ultimate of the religious concern." Finally, Tillich maintains that faith really begins with the experience of being "commanded by" and "grasped by" the ultimate. These are some of the indications

that faith represents man's concern for what is really ultimate.

It would be impossible to trace the varied pattern of ideas in so short a review. In reading the book, however, one impression is increased in strength, namely, that Tillich intends to safeguard the meaning of faith, reserving it for the most profound apprehension and what Whitehead used to call "adversion" of the soul. As Tillich himself expresses it, "faith as being ultimately concerned is a centered act of the whole personality." He therefore distinguishes it carefully from acts of knowledge based on a low degree of evidence, from the will to believe, and from an emotional commitment. These may all play their part, but are only factors in the total context of faith. The basic theme of faith is further developed in relation to such other concepts as revelation ("the experience in which an ultimate concern grasps the human mind and creates a community"), science, myths, liberalism, and the church. Altogether this is a book to read carefully and to return to again and again. All of us need to check our interpretations of faith by the dimensions and careful analyses of Tillich's study.

ANDREW BANNING

THE ROAD TO INNER FREEDOM

The Ethics, by Baruch Spinoza. Edited by Dagobert D. Runes. Philosophical Library, 1957. 209 pp. \$3.00.

This is a kind of compendium selected from the *Ethics* of Spinoza, and given a title borrowed from a phrase which Spinoza himself used to describe the purpose of his *Ethics*. The title, therefore is not that of one of Spinoza's works. The book is somewhat misleading in another way. There is nothing on either the title page or the preface to indicate that the content of the book consists of only selections from the *Ethics* of Spinoza. The unwary reader might be led to assume that this was the whole of the *Ethics*. Only at the end of the book, under the heading of "Acknowledgement" is there any indication that these are only selections from the complete text.

The usual limitations belonging to a compendium are in evidence in this case. Some of the selections are too brief, and suffer from a lack of proper context to interpret them. Others might have been included. Yet the

major themes of Spinoza's *Ethics* and of his system of thought, are here. There is a wise analysis of such human emotions as love and hate, compassion and pride, humility and repentance. There are typical passages enunciating the great Spinozistic theme of the "Intellectual Love of God," as that kind of intuitive knowledge in which all things are seen in terms of the necessity of their natures. And the core of Spinoza's theology is traced, from the conception of God as having both the attributes of thought and extension, and as acting from the necessity of his own nature. In other words, this is a fair sample of the thought of the philosopher who was referred to by one biographer as "God-intoxicated."

I must confess, however, that I found the reading of this book to be somewhat disillusioning. This may have been due to the fact that any excerpts are likely to leave the impression of being arbitrary. But my respect for Spinoza was shaken by numerous statements which seemed to me to be not only dogmatic, but also specious and questionable. Thus Spinoza argues that passive states of mind result from inadequate ideas, and the active states from adequate ideas. He assumes that reason is always universal in character, which does not square with the fact that rationalists have varied as much as Nietzsche and Hegel. No one, asserts Spinoza, can hate God, which of course can only be true if one accepts Spinoza's God. And again it is declared that there can be no final causation, either in nature or in God, since the idea is introduced by man's attributing his own feelings to phenomena around him. Of course, such statements need to be understood in the light of the whole system, but Spinoza asserts his premises as if there were no possible alternatives.

ANDREW BANNING

THE TEXT OF THE OLD TESTAMENT AN INTRODUCTION TO KITTEL-KAHLE'S BIBLIA HEBRAICA

By Ernst Würthwein, translated by Peter R. Ackroyd. Macmillan, 1957. 173 pp. \$3.20.

The author, professor of Old Testament Studies in the University City of Marburg, Germany, has rendered a good service with this work which will enable students of the Old Testament to make the best use of the third edition of the *Biblia Hebraica*. The German

original was published in 1952, but this English translation has been brought up-to-date with the inclusion of references to the literature of later date.

The book discusses, with exemplary clarity and conciseness, the problems of the transmission of the Hebrew text of the Old Testament, the translation from the original language, and the secondary translations. The concluding part gives a sound and brief introduction into the problems and methods of textual criticism. Forty-one plates (one more than in the German edition)—a well-balanced sampling of Hebrew, Greek, Syriac, Latin, etc. manuscripts and other material—represent one of the most valuable features of the book. A selected bibliography closes the book. A sincere compliment must be expressed to Dr. Ackroyd, lecturer in the University of Cambridge, for the careful and readable translation.

Unfortunately, the usefulness of the book is slightly endangered by the ill-advised change in the style of the black letters used as sigla in the third edition of the *Biblia Hebraica*; this change will certainly confuse many students who are not familiar with the German styles of type. It is desirable that this defect be corrected in the next edition, for this book deserves to become a *vade mecum* of every student of Kittel's *Biblia Hebraica*.

STEPHEN SZIKSZAI

A SURVEY OF THE OLD TESTAMENT

By W. W. Sloan. Abingdon, 1957. 334 pp.
\$3.50.

Dr. Sloan of Elon College tries to solve "the need of honest, serious laymen" who "want a book that recognizes the findings of scholars but is not overburdened with technical terms, names, and dates" (p. 5). To reach this goal, Dr. Sloan enters the path of intentional vagueness, e.g. "Even in Europe the law of primogeniture gives certain rights to the oldest son in a family" (p. 53). In Europe, where? Some of his unwarranted assumptions are annoying, e.g. "Moses doubtless had tutors who taught him the intricate art of Egyptian writing . . ." (p. 76), or his statements that for "a woman to pray to God was unheard of, practically blasphemous" (p. 151) before Hannah's pioneering. In connection with the Goliath episode, the reader receives the surprising information that the "Philistines had

had close contact with the Greeks" (p. 166), or in another connection that the seraphim had been ornaments in the Temple (p. 241).

Smaller and greater inaccuracies help to confuse the reader; e.g. Dr. Sloan calls Shamgar a prophet (p. 124), puts Abimelech's mother in charge of the treasury of Baal-Berith (p. 132), states that the drought of the time of Elijah lasted three years and refers to a nonbiblical record as evidence (p. 207). This nonbiblical record is evidently Menander as quoted by Josephus (*Antiquities*, VIII, 13,2) which explicitly speaks of *one year* (cf. *I Kings* 18:1). This reviewer would like to be instructed also concerning the Egyptian records (?) which make reference to Moses (p. 89).

In many cases the author's insistence on modernization is unjustified, e.g. he reports that the "Jericho police" learned that the Israelite spies were in town (p. 113), that Abiathar was "a defrocked priest" (p. 197), that Isaiah "went to the church" (p. 241), and "today he would be considered a good advertising manager" (p. 242).

It is seriously doubted that any student of the Bible would accept the following description of the prophets: "These spokesmen for God found beauty in life and were determined that happiness and genuine satisfaction should increase" (p. 225). The first day of creation in the P-narrative is interpreted by the author: "God himself is pictured as light before the creation of the sun" (p. 35), (?).

Scores of similar instances could be cited, but it will suffice to state that the author's claim that his book "helps the man of the twentieth century to have an intelligent appreciation of the scriptures" (p. 5) may be seriously doubted.

STEPHEN SZIKSZAI

THE TEMPLE OF JERUSALEM

By André Parrot. *Philosophical Library*, 1955.
112 pp. \$2.75.

This neat little volume is No. 5 in the series "Studies in Biblical Archaeology." André Parrot, the renowned French archaeologist, has gathered in this monograph all the essential information concerning the Temple. The history of the Temple is traced from Solomon's Temple to the present Haram esh-Sherif, including the Second Temple, Herod's Temple,

and even Ezekiel's plan for the Temple which was never realized. Parrot is informative and competent, but some of his unqualified statements might be misleading, e.g. the role of Jeremiah in the Josianic reform (p. 58) should have been stated as a hypothesis, but not as fact.

The usefulness of this book is enhanced with twenty-five figures, seven photographs, and a short bibliography. Some misprints have to be noted: II Sam. 9.11 for the correct 11:11 (p. 38), II Kings 13.11 for the correct 23:11 (p. 50), and el-Bouraq in place of el-Buraq (p. 103).

STEPHEN SZIKSZAI

THE LIVING FAITH

By Lloyd C. Douglas. Houghton, Mifflin. 344 pp. \$3.75.

The Living Faith is a collection of sermons and a few addresses which were written before the late Lloyd C. Douglas became known as the author of *Magnificent Obsession*, *The Robe*, and *The Big Fisherman*. The sermons are full of sprightly optimism and high spirits, and were delivered before the world was wallowing in the Great Depression. Although the preacher saw a few devils in his day, they were mostly small ones, and could be expected to be put to rout immediately because "presently the public will regain its reason." One wonders whether his easy optimism would have prevailed had he preached these sermons during World War II, the Korean War, and the current hydrogen bomb tests.

Douglas shows a lively interest in the fundamentalist-modernist controversy which decorated the 1920's. One can easily see that to him humanity was on the upward march and fundamentalism would soon be outgrown. To him—when he wrote these sermons—a revival of fundamentalism in the middle of the century would have been unthinkable. Some of the serpents he so enthusiastically stepped on have by no means stopped wriggling. But after all he had no need to worry; he was soon living in a fictional world.

The author made his sermons as readable as his novels. Sparkling illustrations abound, and his extended asides lure the reader into charming by-paths. His prose is full of lively similes,

and his epigrams make one wish he were as clever a phrase-maker. Entire sermons turn on figures of speech, for example, his Baccalaureate address at the University of Michigan entitled "Diadems and Fagots." Douglas is a literary stylist as opposed to an oral one. His long and complicated sentences display elegance and concreteness, but one gets the impression that listening to him preach could not have been as rewarding as reading his productions.

WALTER L. COOK

THE LIFE OF CHRIST IN POETRY

Compiled by Hazel David Clark. Association Press, 1957. 126 pp. 50¢.

An instructor in a college class on the writing of poetry commended a student who had submitted a piece for criticism. "You have written a pretty good poem!" The student glowed. "But remember," the teacher added, "a pretty good poem is like a pretty good egg." This little paper-back anthology contains some pretty good poems. A few are distressingly sentimental, sounding as though they had been written by an Edgar Guest in clericals. Others are quite quotable, making the book a useful one for ministers who care to use verse in their sermons.

Included in the collection are gems by Larrier, Goethe, Tennyson, Markham, Rossetti (Christina), the Brownings, and Donne. The compositions are all taken from a larger anthology compiled and edited by the late Thomas Curtis Clark entitled *Christ in Poetry*. To this reviewer it seems the best pieces from the larger collection have been included in the paper-back. The poems have been grouped under the following headings: Nativity, In Nazareth, The Man Christ Jesus, The Way of the Cross, The Continuing Calvary, Resurrection, Come, Follow Me, The Continuing Christ, The Revolutionist, The Lost Christ, and The Triumphant Christ.

One terse little poem is by Maine's Arthur R. Macdougall, Jr. His eight short lines are freighted with suggestion. Every lover of religious verse ought to find something here to please him.

WALTER L. COOK

CHRISTIANITY DOES MAKE SENSE

By Nathanael M. Guptill. American Press, 1956. 128 pp. \$2.75.

At Cleveland last week, in the presence of the author of this book, I said to a friend, "I have to review a book by a fellow named Guptill. Do you think it is any good?" Our friend replied, in fun, "Be charitable."

That's easy. I have always regarded "Nat" Guptill as one of our better preachers. This book makes it obvious why it is so. At first, as I read, I said to myself, "I've read all this in scores of other books." Even the illustrations for the most part (with a few brilliant exceptions like the story of finding the Sunbeam on a dark rough night) will be known to most ministers who do much reading. But, as I moved through the book, I became more and more impressed with the fact that here was a book that was conveying what many of us believe and preach in a way that most of us can't achieve—in clear, lucid language that the layman will understand, and which will, indeed, make sense to him. Most ministers—at least most who read these reviews—will not find new insights in this book, but they will find it a very valuable book for bringing old insights to their people in understanding ways. The sections on salvation and prayer should be particularly helpful.

CLARENCE W. FULLER

Melrose, Mass.

SEEKING TO BE CHRISTIAN IN RACE RELATIONS

By Benjamin E. Mays. Friendship Press, 1957. 84 pp. \$1.50.

THE KINGDOM BEYOND CASTE

By Liston Pope. Friendship Press, 1957. 170 pp. \$3.00.

PROGRESS AGAINST PREJUDICE

By Robert Root. Friendship Press, 1957. 165 pp. \$2.50.

Recent news releases indicate a worsening of race relations in some quarters, here and abroad. Let it be said that shafts of light are breaking through the storm clouds.

Under the heading, "Racial Rift Jolts Tuskegee" the *Christian Science Monitor* reports: "... the Alabama House and Senate

unanimously passed a 'local bill' which cut back the city limits of the city of Tuskegee, which has had a population of between 6,000 and 7,000, so as to exclude from the corporate area all of Tuskegee Institute and virtually all the Negro residential area. About ten Negro voters are left within the city's limits, but some 400 are now deprived of any participation in the community's electoral affairs." The situation becomes more frightening when one considers the fact that Tuskegee, founded by Booker T. Washington, until the present has never been a seat of Negro agitation for civil or political rights. The Institute draws several hundred thousand dollars annually from the state, although it is a private institution. Currently the Institute has a request for \$400,000 before the Legislature. In the light of the action taken by the Alabama House and Senate there are many who believe the request for funds may be in jeopardy. A ray of light appears in the action of Dean Gomillion. He asked Negro residents to take a leaf from Montgomery, Alabama, Negroes, led by The Reverend Martin Luther King. He told the crowd to "refrain from boasting, begging and accepting bribes. Soon the time will come when they will have to respect us." A non-violent boycott of white shops in Tuskegee is already underway.

Another news item reports the growing movement for independence in Kenya in Africa. The youthful leader now visiting the United States to lay his case before the United Nations expressed confidence in the ability of his people to achieve independence without the use of force.

This year, the Mission Study Series has for general themes: Christ, the Church, and Race; and Japan. Christians with a concern for better race relations would do well to lay hold of the three small, readable, authoritative books noted above. One book lays a solid theological foundation for our participation in this field. Another traces the history of prejudice and discrimination and helps us to see how the church is and ought to be involved in the whole race problem. A third book gives an authoritative survey of what individuals and churches have done and are doing to improve race relations.

Dr. Benjamin E. Mays's little book, *Seeking to Be Christian in Race Relations* does for the race problem what a well chosen frame does for a painting. His book focuses attention on the important aspects of the problem. One's attention is drawn to the theological underpinning so essential in understanding this whole field. The author discusses God, the

nature of man, and the New Testament affirmation that love of God and love of man are inseparable. Although listed as a book for youth, *Seeking to Be Christian in Race Relations* is good material for any age. Adult study groups and youth organizations will find this little book a veritable mine of discussion material.

More than one hard-working pastor has made the suggestion in my hearing that seminary professors and denominational leaders ought to be returned to active parish work every seven years. The thought was that such action would tend to eliminate a lot of both-feet-off-the-ground speaking and writing. There might be merit in the suggestion in some quarters but not with Dean Liston Pope. *The Kingdom Beyond Caste* indicates years of experience in the field of social action, actual on-the-spot investigation of the race problem in Africa and other parts of the world and a thorough knowledge of what goes on in the churches. Here, then, is a book that sets in proper perspective the whole business of race relations. The author traces the history of prejudice and opens up the underlying causes so often hidden from us. Scientific and religious data are examined together with the part being played by the churches.

Robert Root states the purpose of his book, *Progress Against Prejudice*, in the following words: "I have written this book in the hope that it will improve the relations between the races, especially in the Church . . . I start with the assumption that whites are the chief offenders and I speak as one white man to another."

It seems to me the three books belong together. After studying the theological, historical, scientific and religious aspects of the race problem, a book like *Progress Against Prejudice* is needed to get us out of our chairs and onto our feet. Here we have readable stories about individuals and churches and what they have done and are doing. One is reminded of the 16th chapter of St. Paul's letter to the Romans where he salutes many individuals whose names appear nowhere else in the New Testament. St. Paul tells of the foundational work of each individual. This little book has much to encourage us. The people who walk across its pages are very ordinary people doing extraordinary things about a very difficult problem. Read it and be encouraged to do more than you have been doing about race relations.

W. ROBERT MAYHEW

Bridgewater, Mass.

THE PROFESSOR AND THE FOSSIL

By Maurice Samuel. Alfred A. Knopf, 1956.
268 pp. \$4.00.

The publisher claims for this volume that it ". . . revives a type of controversy which has been absent from present-day critical writing too long." The nature of this controversy is revealed in large letters on the jacket: "The confusions, prejudices, and intellectual distortions in Arnold J. Toynbee's *A Study of History*." It is not easy to topple a giant—certainly not a giant of the acknowledged stature of Toynbee. It is also not easy to be a spectator at the assault, especially when the critic has read the ten volumes of *A Study of History* and the reviewer has managed only to work his way arduously through the one-volume condensation by D. C. Somervell!

Maurice Samuel, although of considerably less repute than Toynbee, is a man of global contacts. Born in Romania, educated in England, a resident of the United States since 1914, and world-traveler, Mr. Samuel is probably as well-informed on the subject of Jewish affairs as any man alive today. And it is precisely at this point that he goes after Mr. Toynbee, for in his well-documented opinion, the man revered as one of civilization's greatest historians has not only been confused about Jewish life and culture through the ages, he has also wilfully distorted facts until the picture which emerges is both incomplete and unfair.

With the assertion that Toynbee's writing is ". . . a curious blend of dignity, colloquialism, and Gongorism . . . and a vast amount of miscellaneous information," Samuel sets out to challenge *A Study of History* on three panoramic stages. First, he questions its intelligibility; second, its historical facts; and third, its direct distortions of Jewish history. On the positive side, Samuel describes Jewish life from the beginning with what he hopes will be a corrective view.

It may be inferred readily that the "Fossil" is the Jewish people from antiquity to the present time, a description, avers Samuel, which reveals their condition to be ". . . spiritually and intellectually . . . an inert and petrified form devoid of any living juices . . . a simulacrum of genuine peoplehood." This judgment by Toynbee, he holds, does not apply to any specific era of Jewish culture, but to the entire range of its existence.

The Professor and the Fossil is not bed-time fare! It does not lull; it awakens. Provocative, perhaps on occasions a little maddening, it

lives up to the claims made for it. It is most devastating criticism. It *does* unearth what appear to be prejudicial and distorted statements and conclusions. We must also say that it comprises a highly debatable body of accusations and counter-propositions.

The choice, of course, is not to throw the baby out with the bath-water, but to hang on—to read on, both in accuser and accused. One can finish this startling revelation by saying "So what?", or one can take some refuge in one's own inability to follow Toynbee completely and say "Aha!". Better, one can go back to the books, knowing that the fullness of knowledge is always temptingly a bit beyond the grasp and aware that to see the fault without compromising the faith—as to admit new truth without losing the truth already won—is the responsibility of Samuel, of Toynbee, of the reviewer, and you.

This is a book for suggestible skeptics! A reader with a mind closed too tightly or opened too widely will have trouble here; for in one direction lies cynicism, in the other gullibility. For him who can reason this critique impartially and objectively there is nurture for mind and spirit.

RALPH H. WINN

Webster, New York.

THE EXAMINED LIFE

By Carol Murphy. A Pendle Hill Pamphlet, Wallingford, Pa. 32 pp. 35¢.

Miss Murphy has written three previous Pendle Hill pamphlets: "The Faith of an Ex-Agnostic," "The Ministry of Healing," and "Religion and Mental Illness." She introduces this new one with this quotation from Plato: "The unexamined life is not worth living," and this from George Fox: "You will say, Christ saith this, and the Apostles say this; but what can'st thou say?" From this start she inquires into the bases for religion, morality, justice and worship, as seen by some dozens of philosophers, ancient, medieval and modern. To present her findings briefly she adopts the device of dialogue between two persons—herself and her alter ego. The ego represents a point of view of a liberal, although essentially orthodox, Protestant not unlike Rufus Jones. The alter ego, whom she calls the Critic on the Hearth and who is not unlike Reinhold Niebuhr, challenges most of the ego's basic

thoughts about God, conscience, security, dictators, science, literature, art, politics, mental health, power and what-not. Back and forth the arguments go like tennis balls across the net in a hot but friendly game. It is a clever device and demonstrates Miss Murphy's wide and sympathetic reading of philosophers on both sides of most of the major religious arguments yesterday and today. Readers not already acquainted with the philosophers she interprets may find themselves confused by the brevity of treatment she gives to the various pundits she introduces into her dialogue. But it is to be hoped that they will be tantalized into wanting to go to the original sources. Others—those who have read those sources long since but lost awhile—will welcome the fresh perspective she brings to them.

FRED EASTMAN

Claremont, California

THE RELIGION OF NEGRO PROTESTANTS

By Ruby F. Johnston. Philosophical Library, 1956. 224 pp. \$3.00.

Religious Negroes, too, show changing attitudes to social advancements which have come with the years. Study and observations of three Negro churches in Boston—one church of holy people, one church of Baptists, and one church of Congregationalists—and four rural Methodist racial churches in South Carolina describe three types of religious changes. These are transcendentalism, emotionalism and semi-emotionalism, and empiricism. With "heavy" words descriptive of urbanization, rationalization, and disbelief in saintliness, mysticism, magical rites, and the supernatural, this book says that emotionalism among Negro Protestants is declining. The reasons for it include the spread of education and of big business. Such a story requires religious action that is integrated into the community. Approval is given divers programs of the churches.

Would that this book had drawn its conclusion that emotionalism was declining among Negro Protestants from more than seven churches. The graduation of Negroes from their independent churches to those that are dependent and ritualistic is more clearly marked than their trek from historic to non-historic faiths, popularly called cults. The coming of gospel music with its rhythm into

churches about 1934 is credited with holding the black masses in the churches in the morning though people absented themselves from churches at night. Many metropolitan radio and television stations make features of the worship of cults. A local Negro radio station blasts forth all day proffered help from a nearby palmist who expresses thanks to her trade in this way. The palmist "is the seventh daughter of seven sisters." Snake worship is likewise very popular.

The decline of emotionalism among churches is no denominational achievement. Neither does "the companion volume to *The Development of Negro Religion*" claim that the religion of Negroes is distinctive. Negroes seemed worth studying in this connection because their persuasion was predominately Protestant. Yet, this study shows that Negroes are not only Protestants but Roman Catholics and cultists.

Of a truth, because Negroes even ally themselves with Mohammedanism (p. 175), everyone who would understand Negroes has a choice of adopting the vocabulary of this special social discipline or that of the United States Census of Religious Bodies which found that Negro churches were African or European.

MILES MARK FISHER

Durham, North Carolina

A GREEK-ENGLISH LEXICON OF THE NEW
TESTAMENT AND OTHER EARLY CHRISTIAN LITERATURE

Translated and edited by W. F. Arndt and F. W. Gingrich. The University of Chicago Press, 1957. 909 pp. \$14.00.

The publication of this Lexicon is an important event in the study of the New Testament

and early Christian literature on the linguistic side. For some decades W. Bauer's *Griechisch-Deutsches Worterbuch zu den Schriften des Neuen Testaments und der ubrigen urchristlichen Literatur* has been recognized as the best in its field. It is most gratifying that Drs. Arndt and Gingrich have now taken the 4th edition (1949-52) of Bauer's German work, translated it and adapted it for English-speaking students. Moreover, they have given the student the benefit of their own competent interpretations along with some rearrangement of entries, correction of errors, and the inclusion of additional irregular verb-forms together with a considerable body of new etymological material.

It was in 1886 that J. H. Thayer first published his *Greek-English Lexicon* and since that time no major lexicon in English has appeared. With the discovery of the papyri and other archeological finds, linguistic studies and understanding of koine Greek have undergone a considerable change.

In carrying through this project the translators have been aided and assisted by a large number of scholars whose names make an impressive list. Significant too is the fact that subsidy for the publication was provided by the Lutheran Church,—Missouri Synod. Altogether the completion of the project represents a cooperative venture of considerable proportions. The expertness of the facilities and services of the University of Chicago Press is well attested on every page.

STILES LESSLY

De Kalb, Illinois

ANNOUNCEMENTS OF THE SEMINARY LIBRARY

Some of the recent acquisitions:

Biblical Field

DEISSMANN, ADOLF. Paul, a study in social and religious history
GOODSPEED, EDGAR. The Twelve: the story of Christ's Apostles
HOWLETT, DUNCAN. The Essenes and Christianity
MURPHY, ROLAND. The Dead Sea Scrolls and the Bible

Biography

ANDERSON, MARIAN. My Lord, What a Morning
CORMACK, MARIBELLE. The Lady was a Skipper
FIFE, ROBERT. The Revolt of Martin Luther

Christian Education

BACHMAN, JOHN. How to use Audio-visual Materials
CUMMINGS, OLIVER. Guiding Youth in Christian Growth
CUMMINGS, OLIVER. The Youth Fellowship
DONIGER, SIMON, editor. Religion and Human Behavior
DOUGLASS, PAUL. The Group Workshop Way in the Church
GESELL, ARNOLD, et al. Youth: from 10-16 Years
JONES, IDRIS. Our Church Plans for Adult Education

The Churches

BEASLEY, NORMAN. The Continuing Spirit
BECK, VICTOR. Why I am a Lutheran
CAMERON, RICHARD. Rise of Methodism

Philosophy

GILSON, ETIENNE. The Christian Philosophy of St. Thomas Aquinas
GILSON, ETIENNE. History of Christian Philosophy in the
Middle Ages
TRUEBLOOD, ELTON. Philosophy of Religion
ZENKOVSKY, V. V. A History of Russian Philosophy

Prayer

BAILLIE, JOHN. A Diary of Private Prayer
COBURN, JOHN. Prayer and Personal Religion

CHARLOTTE M. TORREY, *Librarian*